

For Reference


NOT TO BE TAKEN FROM THIS ROOM

For Reference

NOT TO BE TAKEN FROM THIS ROOM

Ex LIBRIS
UNIVERSITATIS
ALBERTAENSIS





Digitized by the Internet Archive
in 2018 with funding from
University of Alberta Libraries

<https://archive.org/details/investigationint00sist>

1963 (F)
6

THE UNIVERSITY OF ALBERTA

AN INVESTIGATION INTO THE FOYER-ECOLE MOVEMENT
IN SASKATCHEWAN

by

SISTER JEAN BERCHMANS, F. d.l. P.
(Marthe M. Leroi)

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION

DIVISION OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA

May, 1963

ABSTRACT

During this study of French Home and School Associations, namely Foyer-Ecole, two main purposes were kept in mind. First, the writer wished to investigate the activities of the movement, especially its aims, practices and procedures, in view of discovering their effectiveness for French-speaking, Roman Catholic members. Then, with the help of members and authorities an attempt was made to compare present practice with the opinions concerning ideal practice. By this means the writer hoped to arrive at conclusions and recommendations for a better functioning of Foyer-Ecole in the future.

To accomplish this a review of the related literature was made and two questionnaires were sent to each of one hundred and fifty parents and one hundred teachers, members of Foyer-Ecole in twelve localities of Saskatchewan. A separate questionnaire was sent to eight French Catholic authorities.

The first questionnaire to members was concerned with present practices while the second required their opinions on these. Authorities were asked questions on aims and on general organization.

Comparisons were made. The data showed that there was little disagreement as to aims of Foyer-Ecole and what should be ideal practice and procedure. The study, however, revealed important areas where improvement was necessary. Both the popular group and authorities agreed that Foyer-Ecole should be a school of formation for

its members. Respondents suggested the need for better leadership, more interest, discussion within the capacities of members, and better group dynamics.

There were a few differences between opinions and the reported practices, especially in practices of procedure and substance.

The study revealed that Foyer-Ecole has done fairly good work in the eight years of its existence in Saskatchewan.

The main conclusions reached are that a diocesan animator be chosen, that Foyer-Ecole be based on definitely stated objectives, but mainly that it be a school of formation for French Catholic educators, parents and teachers alike.

ACKNOWLEDGEMENTS

The writer wishes to express her sincere appreciation to Dr. G. L. Mowat, Division of Educational Administration, University of Alberta, who has guided this thesis from its inception. He it was who suggested the procedure to be used in its organization and thereafter encouraged its development by his continued interest and very helpful advice. The writer also expresses her gratitude to Dr. H. T. Sparby and Dr. J. W. Gilles. Likewise she acknowledges the valuable assistance given by Their Excellencies Mgr. L. Morin, Bishop of Prince Albert, and Mgr. A. Decosse, Bishop of Gravelbourg, by Reverend Father B. Paris, o.m.i., by Mr. A. de Margerie, former secretary of l'ACFC, all of whom furnished most useful material. Thanks are also due to the parents and teachers of Foyer-Ecole in Saskatchewan without whose co-operation this study would not have been possible

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The National Movement	2
Aims of Foyer-Ecole in Saskatchewan	3
Statement of the Problem	5
Sub-problems	6
II. PROCEDURES	8
The Literature	8
The Pilot Study and the Instrument	11
General Approach to the Study	12
Survey of Present conditions	13
Survey of Desirable Practice	13
A Comparison of the Survey of Present Conditions with the Survey of Desirable Practice	14
The collection of Data	14
Limitations	17
Limitations of the Study	17
Definitions	19
Authorities	19
Acadians	19
Asceticism	19
Association	19
Catholic Philosophy of Education	20

CHAPTER	PAGE
Catholic Philosophy	20
Effectiveness	20
Federation	20
Movement	20
Leadership	20
Sanctify	21
Overview	21
III. WHAT MEMBERS SAY IS BEING DONE	22
Present Practices	22
Physical Aspects	22
Frequency	22
Length	23
Time	23
Place	24
Attendance	25
Leadership	26
Procedures	27
Practices of Procedure that Usually Take Place	31
Practices of Procedure that Sometimes Take	
Place	32
Practices of Procedure that Seldom Take Place .	32
Practices of Procedure that Never Take Place .	32
Program	33

Practices of Substance that Usually Take Place	33
Practices of Substance that Sometimes Take Place	33
Practices of Substance that Seldom Take Place .	37
Practices of Substance that Never Take Place ..	37
Benefits	37
Specific Means Used to Yield Benefits	40
Special Means to Maintain Interest	42
Shortcomings	42
General Questions	44
Summary	47
Physical Aspects	47
Current Practices Concerning Time and Place . .	47
Procedures	47
Procedures that Usually Take Place	47
Procedures that Sometimes Take Place	48
Procedures that Never Take Place.	48
Program	48
Practices that Usually Take Place	48
Practices that Sometimes Take Place	48
Practices that Never Take Place	48
Benefits	48
Shortcomings	49
IV. WHAT MEMBERS THINK SHOULD BE DONE	50

CHAPTER	PAGE
Present Practices	50
Frequency	50
Length	51
Time	52
Place	54
Attendance	55
Leadership	56
Procedures	56
Substance	62
Desired Outcomes	67
Remedy	70
General Questions	72
Summary	76
Frequency	76
Length.	76
Time	77
Place	77
Attendance	77
Leadership	77
Procedures	77
Substance	78
Desired Outcomes	79
Remedy	79

CHAPTER	PAGE
V. A COMPARISON OF WHAT SHOULD BE DONE WITH WHAT IS	
BEING DONE	80
Comparisons of Practices	80
Physical Aspects	80
Frequency	80
Length	80
Time	81
Place ;	81
Attendance	81
Leadership	81
Procedure	81
Program	83
Benefits	84
Specific Means Used to Yield Such Benefits	85
Summary	85
Physical Aspects	85
Number	85
Length	85
Time	85
Place	85
Membership	86
Leadership	86
Benefits	86
VI. A COMPARISON OF AUTHORITIES' OPINIONS WITH THAT OF THE	
POPULAR GROUP	87

CHAPTER	PAGE
Practices	87
Physical Aspects	87
Procedure and Program	88
General Organization and Aims	89
VII. CONCLUSIONS AND RECOMMENDATIONS	92
Recommendations	93
BIBLIOGRAPHY	98
APPENDIX I	101
APPENDIX II	114
APPENDIX III	127

LIST OF TABLES

TABLE		PAGE
I.	General Information Concerning Schools to which Questionnaires were Sent	15
II.	Distribution of Respondents by School and Position .	18
III.	Percentages of Returns	19
IV.	Distribution of Responses Regarding the Time Spent on Foyer-Ecole Meetings in any One Year	23
V.	Distribution of Responses Regarding the Usual Length of any One Meeting	24
VI.	Distribution of Responses Regarding the Time (Hour and Day) for any One Meeting of Foyer-Ecole	25
VII.	Distribution of Responses Regarding Place of Meeting.	26
VIII.	Distribution of Responses Regarding Attendance. . . .	27
IX.	Distribution of Responses Regarding Leadership . . .	28
X.	Distribution of Responses Regarding Frequency of Procedural Practices in Foyer-Ecole	28
XI.	Distribution of Responses Regarding Present Practices of Substance in Foyer-Ecole	34
XII.	Distribution of Responses Regarding Values of Foyer- Ecole	38
XIII.	Distribution of Responses Regarding Means of Achieving Values	40
XIV.	Distribution of Responses Regarding Means used to Maintain Interest	43

TABLE	PAGE
XV. Distribution of Responses of Teachers and Parents Regarding the Shortcomings of Foyer-Ecole	45
XVI. Distribution of Responses Regarding Desired Frequency of Foyer-Ecole Meetings	51
XVII. Distribution of Responses Regarding the Desired Length of Meetings	52
XVIII. Distribution of Responses Regarding the Desired Time (Hour and Day) of Meetings	53
XIX. Distribution of Responses Regarding Desired Place of Meeting	54
XX. Distribution of Responses Regarding Desired Attendance .	55
XXI. Distribution of Responses Regarding Desired Leadership .	56
XXII. Distribution of Responses Regarding Desired Frequency of Procedural Practices	59
XXIII. Distribution of Responses Regarding Desired Practices of Substance	63
XXIV. Distribution of Responses Regarding Desired Outcomes of Foyer-Ecole	68
XXV. Distribution of Responses Regarding Remedies	70
XXVI. Distribution of Responses Regarding Means of Remedy . .	75

CHAPTER I

INTRODUCTION

The leaders of the French Canadian people have always desired to retain their culture, namely, their religion, language and customs. From time to time movements to maintain French culture in Canada have sprouted and grown. Movements of this nature in Saskatchewan are the ACFC (Association Catholique Franco-canadienne), a parents' organization, the AFCIS (Association Franco-Catholique des Instituteurs de la Saskatchewan), a teachers' organization similar to the STF (Saskatchewan Teachers' Federation), the ACEFC (Association des Commissaires d'Ecole Franco-canadiens de la Saskatchewan), a trustees' organization, the ACR (Action Catholique Rurale), an organization for rural populations, and the AEC (Association des Educateurs Catholiques) for teachers of religion.

Recently a Parent-Teacher organization, the Foyer-Ecole, has come into being. It is a Catholic Home and School Association for French-speaking people, and for people of French ethnic origin. Founded in 1954, it made its first trial at Gravelbourg when Reverend Father B. Paris, o.m.i., was named chaplain of the movement. The next year Ferland joined and was followed by Dollard, Ponteix, Montmartre, Bellegarde, Delmas, Debden, Marcellin, Prud'homme, Vonda, Val Marie, and others. There are now over fifteen organized groups.

The National Movement

Foyer-Ecole is part of the national movement known as "Le mouvement catholique des 'Parents et Maitres' de langue francaise du Canada" founded in 1954. The latter obtained its charter on November 7, 1960, and in April of 1961 became an active member of the International Union of Family Organizations.

As its name indicates, the movement is primarily Catholic. It unites parents and teachers of the Catholic faith whose philosophy on the education of children is very definite. This movement takes into account not only natural realities but also spiritual values, all the while respecting the opinions of other groups living in Canada.

The movement unites parents and teachers of the French language, who conceive of culture according to the aspects proper to Canadians of French expression, be they Acadians, or Canadians of diverse origin. In this perspective, it is understood that the language to be used is French. This does not prevent the Association or movement from using publications in other languages, thus enriching the thinking of the group.

The movement is interested in maintaining, perfecting, and encouraging French culture and the teaching of French at all levels. It insists upon better teaching of written and spoken French. It likewise extols more general scientific study, cultural development, and training for leadership.

The aims of the national association are:

- (a) To promote by all possible means the physical, intellectual, moral and religious welfare of the child.

- (b) To make parents more conscious of their first responsibility: the education of their children.
- (c) To stimulate and encourage teachers in their essential but supplementary role.
- (d) To help one another with the most efficacious and practical methods.
- (e) To assure co-operation between the home and the school.
- (f) To retain and accentuate the interest of all concerned regarding the problems of the education of children.¹

Aims of Foyer-Ecole in Saskatchewan

The aims of Foyer-Ecole in Saskatchewan are as follows:

- (1) To promote an attitude of understanding and co-operation between teachers and parents.
- (2) To interest ourselves in the numerous problems of the child.
- (3) To maintain and intensify the French way of thinking in the home and in the school.
- (4) To bring Catholics to the larger parish group, and to the Church as a whole.²

French Catholic authorities agree that the main aim of Foyer-Ecole should be to bring parents and teachers together that they might study educational problems of French Catholic children and

¹A. Laplante, Les Associations Parents-Maitres, (Translation from the French) Fides, Montreal, 1961, p. 55.

²Le Foyer-Ecole en Saskatchewan, Constitution, 1957.

youth. Thus parents and teachers could be equipped intellectually, spiritually, and morally so that they might more adequately fulfill their role as educators. The Association, they feel, should also promote more co-operation between parents and teachers.

These aims imply that Foyer-Ecole should be established, in a sense, as a school of training for parents and teachers. This training could include the acquiring of more intellectual knowledge in the field of Catholic education (psychology, philosophy, etc.), as well as daily practice in asceticism--personal sanctification in order more surely to sanctify others. An indirect implication would be the retention and intensification of the way of thinking professed by representative leaders of French-speaking Canadians.

Foyer-Ecole which brings home, school and Church together to discuss educational problems in the light of Christian principles would then be following the advice of Christ, speaking through his representative on earth, Pius XI, in his encyclical, *Divini Illius Magistri*, on the Christian Education of Youth. Treacy³ in simplifying this encyclical stresses the point that education is a social, and not merely an individual activity, and that man is born into three societies, namely, the family, the state and the Church. These three

³Rec. G. C. Treacy, Education--True or False?-- A Simplified Edition of the Encyclical *Divini Illius Magistri*, by Pope Pius XI, the Paulist Press, 401 West, 59th Street, New York 19, N. Y. p. 6.

agencies, then, work together for the education of man, in the order of nature and in the order of grace.

STATEMENT OF THE PROBLEM

The problem to be investigated could be stated as a question: "Is the Foyer-Ecole Association a suitable link between French Canadian Roman Catholic parents and teachers to foster good parent-teacher relationships, and better Christian living and thinking?"

The problem was considered worthy of investigation because in Saskatchewan the French Canadian ethnic group is a minority group which would like to maintain its identity to a certain extent. Sociological theory states that we are all ethnocentric and need a certain amount of ethnocentrism for our own morale. It is an answer to the profound needs of human nature. Cuber⁴ states that the more thoroughly ethnocentric a person is, the more likely he is to be loyal when society needs his loyalty. Ethnocentrism makes for stability of a culture, while it gives the individual certain measures of satisfaction.

All groups, then, are in need of some form of ethnocentrism and some definite philosophy of education. French-speaking Catholic parents and teachers can profit by an Association that brings the Church, the home and the school together on educational matters.

⁴J. F. Cuber, Sociology, A Synopsis of Principles, Appleton Century Crofts, Inc., 1955, p. 104.

These same persons are also in need of more enlightened leadership from their own ranks.

The hypothesis then is that members of Foyer-Ecole must of necessity carry out their activities in the French language so as to more easily and more effectively attain the aim of the Association. Likewise, it is noted that bilingual Associations are not as successful as those that are unilingual. Hubert⁵ states that bilingualism in cultural associations is a factor of disunion because experience has proven that invariably one of the languages gains priority since all are not truly bilingual. This lack of equality, in practice, can only create dissatisfaction and discord.

Sub-problems

The writer recognized a series of related problems and three questionnaires were developed to investigate the main branches:

1. The first sub-problem was to discover current practices of Foyer-Ecole meetings--to discover their suitability to the majority of members, to discover their shortcomings and the remedies at present being applied.

2. The second sub-problem was to discover members' opinions on what ought to be done to make Foyer-Ecole a more profitable Association to surmount shortcomings and maintain interest.

⁵J. Hubert, Pour nos Foyer-Ecole Acadiens, from Le Foyer-Ecole Canadien, 74, Marlowe Crescent, Vol. II, No. 2, p. 2.

3. The third was to discover the opinions of French-Catholic authorities not only on desirable practice but also on the general purpose of the organization of Foyer-Ecole.

CHAPTER II

PROCEDURES

As a means of gathering information the writer undertook to read literature in the field, conducted interviews, developed questionnaires, and ran a pilot study.

I. THE LITERATURE

There is very little literature, especially research authenticated literature, to be found on French Catholic Foyer-Ecole Associations. There is, however, one fairly conclusive piece of work, of a partly research nature, by Laplante,¹ who gives a historical summary of the French Catholic Parent-Teacher Movement which began in Quebec in 1942. He also treats of such topics as aims, necessity, difficulties, advantages, results, and technical aspects of APM (Association Parents-Maitres).

Other examples of non-research literature in the field were found. These were not all Catholic and/or French, but were useful for this study.

The Bulletin, Le Foyer-Ecole Canadien,² publishes historical

¹A. Laplante, Les Associations Parents-Maitres, Fides, Montreal, 1961.

²Bulletin du Mouvement catholique des "Parents et Maitres" de langue francaise du Canada, Le Foyer-Ecole Canadien, 74, Marlowe Crescent, Ottawa 1.

outlines of French Parent-Teacher Associations across Canada as well as abroad. It gave the writer certain insights into reasons for the existence of Foyer-Ecole and some of the problems it encounters. Of help were some of the philosophical and educational articles written by prominent authorities in the field.

The book, If Parents Only Knew, by Cleveland³ has suggested Association activities at the end of each chapter.

Osborne's⁴ booklet, The Parent-Teacher Partnership, outlines the values of home and school co-operation showing its two-way nature.

The manual, Parents Must be Teachers, by the Denver Chapter⁵, has thirty-three programs all well planned out. These include ideas for church, home and school working together. It is a basic four-year program designed to help any parent-teacher group.

The Parent-Teacher Manual⁶ of the Federation of Catholic Parent-Teachers' Associations of Ontario gives a series of "do's and don'ts" for Parent-Teacher Associations.

Two examples of research were found, and were of direct value

³E. Cleveland, If Parents Only Knew, W. W. Norton and Company, Inc., New York, 1929.

⁴E. Osborne, The Parent-Teacher Partnership, Bureau of Publications, Teachers' College, Columbia University, New York, 1959.

⁵Denver Chapter, Kappa Gamma Pi, Parents Must be Teachers, National Honor Society of Catholic Women's Colleges, 1236, Milwaukee Street, Denver 6, Colorado.

⁶Federation of Catholic Parent-Teacher Associations of Ontario, Parent-Teacher Manual, English Catholic Education Association, Toronto 5, 1952.

for this paper. Butterworth⁷ gives pertinent information concerning what Parent-Teacher Associations should do. This information centers around planning programs, measuring the achievement of Parent-Teacher Associations, solving problems for membership and organization, and stimulating its further development. This piece of research was especially helpful to the writer for a study of activities and objectives, and for the structuring of questionnaires.

Penrose⁸ gives a valuable account and a thorough treatment of the educational significance of Parent-Teacher Associations. The writer was able to get his thesis in microfilm from the McGill University. It gives a good outline of Home and School activities in each province and of parallel movements abroad. The opinions of professional leaders about Home and School's significance helped to strengthen the writer's convictions as to the aims and necessity of a good Parent-Teacher Association. The conclusions drove home the fact that Home and School Associations are of value for educational rather than social and financial purposes. The author stresses its significance in understanding the nature and the needs of children, of achieving co-operation between parents and teachers and of its value as a part of a world-wide desire to abolish coercion and dictatorship in education.

⁷J. E. Butterworth, The Parent-Teacher Association and its Work, The Macmillan Co., 1929.

⁸G. H. Penrose, The Educational Significance of the Home and School Movement, A Thesis submitted to the University of McGill, Faculty of Graduate Studies and Research, 1946.

In general, the literature reviewed was helpful for structuring questionnaires, and for arriving at conclusions and recommendations.

II. THE PILOT STUDY AND THE INSTRUMENT

The pilot study was carried out by means of personal interviews and questionnaires. Apart from that obtained from the literature in the field, information for structuring questionnaires was obtained through personal interviews with principals of several schools, and with persons having some experience in the organization of Foyer-Ecole. Another method used was sending open-ended questions by letter to the superintendents of bilingual schools, and to the presidents of several Foyer-Ecole Associations. Some information asked by letter was: date of formation, names of executive members, types of programs and activities, and the general success or failure of the movement in the locality.

Three questionnaires were developed. One was used to discover current practices of Foyer-Ecole meetings. The second was designed to discover opinions on what ought to be done. A third questionnaire, to be answered by French Catholic authorities only, was designed to get opinions on desirable practice, and dealt with purposes of Foyer-Ecole and organization in general.

All three questionnaires were sent to selected French Catholic authorities for a pilot run, asking them to judge the significance of the questionnaire items in terms of purposes of Foyer-Ecole, to suggest items in terms of purposes of Foyer-Ecole, to suggest items

which should be changed, added, or deleted, to complete modified questionnaires and to write their ideas relevant to the importance of the approved items in relation to the ideal Foyer-Ecole.

The findings of the pilot-study became the instrument used for the final collection of data--the series of questionnaires found in the appendix of this treatise. These were revised and include questions of the multiple-choice type, "fixed-alternative" questions as suggested by Selltitz and Jahoda,⁹ and open-ended questions to permit a free response from the subject.

III. GENERAL APPROACH TO THE STUDY

After having made a careful review of the pertinent literature and having carried out a pilot study, the writer prepared three questionnaires for the final survey.

Questionnaire I was planned in such a way as to make a survey of present conditions in Foyer-Ecole. It was sent to parents and teachers, members of Foyer-Ecole.

Questionnaire II was planned to make a survey of desirable practice or "what ought to be," and was sent to parents, teachers and authorities.

Questionnaire III, intended for authorities only, was planned in order to obtain opinions of a general and broader nature concerning

⁹Selltitz, Jahoda et al, Research Methods in Social Relations, Henry Holt and Co., 1959, p. 256.

desirable aims and organization.

Survey of Present Conditions

Questionnaire I, designed with the intent of making a survey of actual practice in Foyer-Ecole, consisted of nine sections.

Section A asked questions which would help the writer categorize answers in groups such as those of teachers (lay and religious) and parents. Section B consisted of a series of multiple-choice type of questions concerning items such as time, place, and number of meetings held. In Sections C and D, respondents were required to give their opinions on whether certain procedural practices were used usually, sometimes, seldom, or never. Sections E, F, G, and H were rank-order questions. These were used to obtain data from respondents, and to have them judge the relative importance given these at present in Foyer-Ecole. Section I asked three questions of a general nature concerning functioning and attaining of objectives.

Survey of Desirable Practice

Questionnaire II was structured to obtain opinions concerning desirable practice. It consisted of the same items as questionnaire I, but differed in that respondents were asked what they thought ought to be done in Foyer-Ecole. In sum, their opinions concerning a more effective operation were requested. Likewise, the questionnaire sent to authorities had as its object to get opinions concerning what should be done at the "upper" organizational levels.

A Comparison of the Survey of Present Conditions with the Survey of Desirable Practice

After receiving answers to the questionnaires the writer planned to make comparisons. These comparisons were to be made: first, by comparing the reports of what members thought should be done with corresponding reports on current practice, and second, by comparing, in general summary form, the opinions of authorities with those of the popular group.

The Collection of Data

All teachers of French ethnic origin who taught in twelve selected schools were included in the study. One hundred teachers received questionnaires. Table I gives the general information concerning the schools to which questionnaires were sent.

One hundred fifty sets of questionnaires I and II were sent to parents who were members of Foyer-Ecole. These were distributed at random through presidents of Foyer-Ecole and by principals of schools. Twenty copies were sent to each of three localities, fifteen to each of three, ten to each of three, and five to each of three.

The questionnaires designed especially for authorities were sent to eight selected authorities, including: two French Canadian Roman Catholic bishops, two French Canadian Roman Catholic priests (teachers), two superiors of religious order (teaching orders) who were acquainted with Parent-Teacher groups in France, England and Canada, and finally two French Canadian Roman Catholic laymen, one a teacher and former president of l'AFCIS, the other a parent, teacher, and former secretary of l'ACFC.

TABLE I

GENERAL INFORMATION CONCERNING SCHOOLS TO WHICH
QUESTIONNAIRES WERE SENT

School	Number of Teachers	Number of Class- rooms	Number of Grades	French-speak- ing teachers contacted		Total
				Religious	Lay	
sA	2	2	9	2	-	2
nB	2	2	10	2	-	2
sC	3	3	10	3	-	3
nD	5	5	12	2	3	5
nE	6	6	12	4	2	6
sF	9	9	12	5	2	7
nG	9	9	12	5	2	7
nH	12	12	12	10	1	11
sI	13	13	12	6	7	13
sJ	14	14	12	5	6	11
nK	14	14	12	10	3	13
sL	23	18	12	8	12	20
TOTALS	112	107		62	38	100

s Schools from Southern Saskatchewan

n Schools from Northern Saskatchewan

Two weeks after the distribution of questionnaires, a follow-up letter was sent to each president, to each principal and to each person who had not responded.

Three weeks later a second reminder was sent out to all localities where it was certain some teachers and some parents had not responded. Later, the writer was able to contact some principals again to ensure that the maximum number of responses would be secured.

Questionnaires came in more regularly after the first and second letters. Two principals attempted to return packages of responses that were apparently lost in the mail.

The final count showed that 63 teachers (20 lay and 43 religious), and 91 parents had replied. Not all questions were answered by all respondents, however. Four teachers and eleven parents answered the general questions only.

Principals and presidents explained that the relatively low returns in some localities could be attributed to the fact that at least four associations had not been functioning this year, and that some new teachers on staffs had had no experience with Foyer-Ecole.

The writer was aware of the above facts before sending out questionnaires to these localities, but had hoped the few who would respond could give valuable information concerning reasons why Foyer-Ecole was not functioning well. In all, the writer felt that returns were good considering the above circumstances.

Of the 20 lay teachers who responded, 16 were married and 4 were unmarried. Five religious teachers were principals, the other 38 were full-time teachers.

Of the 38 lay teachers contacted, only 37 were capable of answering questionnaires. One, because of illness, was unable to consider the queries.

Of the 62 religious teachers contacted, 4 returned questionnaires unanswered because they were not members of Foyer-Ecole; 4 others gave very general answers because of limited contact with this Association.

Two parents, because of illness, did not answer the questionnaires.

This gave a total of 37 possible respondents among lay teachers, 58 among religious teachers, 148 for parents and 8 for Catholic authorities.

Table II shows the distribution of respondents by school and position (teachers only).

Table III shows percentages of returns.

IV. LIMITATIONS

Limitations of the Study

The investigation was carried out in twelve localities where Foyer-Ecole had been organized and where French-Canadian parents and teachers had a speaking knowledge of French. Schools varied from two to eighteen classrooms and included both elementary and high school grades. Six localities were chosen from Southern Saskatchewan and six from Northern Saskatchewan.

TABLE II

DISTRIBUTION OF RESPONDENTS BY SCHOOL AND POSITION

School	Religious Teachers	Lay Teachers	Parents	Total
sA	2	-	8	10
nB	2	-	9	11
sC	2	-	10	12
nD	2	3	3	8
nE	3	3	5	11
sF	2	1	3	6
nG	6	3	20	29
nH	4	1	13	18
sI	1	2	7	10
sJ	3	3	9	15
nK	10	-	2	12
sL	6	4	2	12
TOTALS	43	20	91	154
Catholic Authorities				8
				<u>162</u>

s Schools from Southern Saskatchewan

n Schools from Northern Saskatchewan

TABLE III
PERCENTAGES OF RETURNS

Respondents	Returns	Possible Returns	% of Returns
Lay Teachers	20	37	54.05
Religious teachers	43	54	74.14
Parents	91	148	61.48
French-Catholic Authorities	8	8	100.00

V. DEFINITIONS

Authorities. The word authorities is used in this paper to refer to ecclesiastical authority, as well as to persons of experience in the field of Catholic Parent-Teacher groups, leaders of French-Catholic Associations, and writers in the field, Catholic and otherwise.

Acadians. In this study, Acadians will be the term used to refer to French-speaking persons of French ethnic origin, and to others of diverse origin from Acadia, the poetic name for Nova Scotia.

Asceticism. Here asceticism is used both in the negative and in the positive sense, namely as self-denial and abstinence, and as the exercise of the natural and Christian virtues.

Association. The expression Association means the local unit of organization of Foyer-Ecole, usually the school attendance area.

Catholic Philosophy of Education. The term means the educational philosophy of Roman Catholics. It is "the organized development and equipment of all the powers of a human being, moral, intellectual, and physical, by and for their individual and social uses, directed towards the union of these activities with their Creator and final end."¹⁰

Catholic Philosophy. Throughout this study the term Catholic philosophy is used to designate all the philosophical-theological bases of the Catholic outlook on life.

Effectiveness. Effectiveness, in the case of Foyer-Ecole meetings means the achievement, at least in part, of the aims of the association.

Federation. In connection with Foyer-Ecole, the Federation is the league of provincial bodies, or the national body.

Movement. A movement is an agitation begun by one or more persons to bring about some desired result--in the case of Foyer-Ecole an educational result.

Leadership. "The leader is the one in the group who best represents the norms of the group and by means of active participation

¹⁰T. J. Corcoran, cited by W. J. McGucken, S. J. in The Philosophy of Catholic Education, The American Press, New York, p. 7.

in the life of the group shows the members how certain actions can attain individual and group goals."¹¹ In this paper the term is connected with the movement, that is the leader is the person who would act as animator, one who encourages the association and its activities.

Sanctify. To sanctify means to purify or free from sin, according to the norms of the Commandments and the teachings of the Roman Catholic Church.

VI. OVERVIEW

Chapter III reports the opinions of respondents regarding current practices in Foyer-Ecole, and Chapter IV reports what respondents thought ought to be done. Chapter V draws a comparison of what respondents thought should be done with what is being done in Foyer-Ecole. Chapter VI offers a comparison of the opinions of authorities with those of the popular group. Finally, Chapter VII presents an interpretation of findings, together with conclusions and recommendations concerning Foyer-Ecole.

¹¹H. Jennings, Leadership and Isolation, cited by E. Cross and L. Zeleny in Educating Citizens for Democracy, Oxford University Press, New York, 1958, p. 481.

CHAPTER III

WHAT MEMBERS SAY IS BEING DONE

This chapter summarizes the results of the survey on present conditions of Foyer-Ecole meetings. It presents by means of a generalized description, the results obtained through personal interviews and from Questionnaire I (Appendix I).

I. PRESENT PRACTICES

Physical Aspects

Section B of Questionnaire I required respondents to report current practice on the following topics concerned with Foyer-Ecole meetings: the time spent in one year, the length of each meeting, when meetings are held (time of day and day of week), where meetings are held, who attends meetings, and who is the leader of the movement.

Frequency. Respondents were asked the question: "How much time is spent on holding Foyer-Ecole meetings in any one year?" The data presented in Table IV are given in terms of percentages of persons answering that one question. All percentages are rounded off to the nearest whole number. For example, 2 per cent of religious teachers who responded to this question indicated that meetings were held five times each year.

It can be noted that the majority of localities hold Foyer-Ecole meetings seven or eight times a year. Few hold meetings as often as once a month or as seldom as five times a year.

TABLE IV

DISTRIBUTION OF RESPONSES REGARDING THE TIME SPENT
ON FOYER-ECOLE MEETINGS IN ANY ONE YEAR

Frequency	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
5 times a year	2	12	9
Every month except during the holidays	15	25	9
7 times a year	22	19	65
8 times a year	55	44	16
Every month	6	0	1
Twice a month	0	0	0

Length. The second question respondents were asked was "What is the usual length of any one meeting?" The data presented here are again stated in percentages of persons answering this one question. For example 15 per cent of persons who answered this question indicated that meetings were one to one and one-half hours in length.

Table V shows that none of the localities report holding Foyer-Ecole meetings less than one hour in length and in very few cases did meetings last two and one-half hours and longer. The majority of meetings were from one and one-half to two and one-half hours in length.

Time. Two questions were asked concerning time: "When are meetings held?" and "On which day of the week are meetings held?"

TABLE V

DISTRIBUTION OF RESPONSES REGARDING THE USUAL LENGTH
OF ANY ONE MEETING

Frequency	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
5 times a year	2	12	9
Every month except during the holidays	15	25	9
7 times a year	22	19	65
8 times a year	55	44	16
Every month	6	0	1
Twice a month	0	0	0

Table VI reports responses to these questions.

It can be noted that all except one locality hold meetings in the evening. The exception holds meetings after school hours, usually at four o'clock.

Place. Respondents were asked: "Where are meetings held?"

Table VII reports responses to this question. Reports reveal that most localities hold Foyer-Ecole meetings in a classroom. Members like the homelike, informal atmosphere of the classroom. One group holds its meetings in a parish hall, and another in classrooms and auditorium during the same evening; the general assembly is in the auditorium and the discussions in the classrooms. Members say that they do not like to move from one locale to another in the same evening.

TABLE VI

DISTRIBUTION OF RESPONSES REGARDING THE TIME
(HOUR AND DAY) FOR ANY ONE MEETING OF FOYER-
ECOLE

(a) Time of day	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
During the day	0	0	0
4 p. m. and after	0	0	2
In the evening	100	100	98
Partly during school hours	0	0	0
Varies according to circumstances	0	0	0

(b) Day of the Week	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
Monday	0	0	0
Tuesday	17	31	20
Wednesday	46	48	39
Thursday	29	19	5
Friday	3	12	13
Sunday	0	0	0
Varies	0	0	13

Attendance. Respondents were further asked: "Who attends meetings?" Table VIII presents responses. It can be noted that in the greater number of localities, French-speaking adults alone attend meetings. A few respondents indicate that Catholic French-speaking adults interested in a

special grade-group attend, that is, those who have children in the elementary grades. In one locality adults who understand but who do not necessarily speak both languages attend.

TABLE VII

DISTRIBUTION OF RESPONSES REGARDING PLACE OF MEETINGS

Place	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
In a classroom	64	60	67
In a town or parish hall	3	6	6
In the school auditorium	32	28	21
In the homes of parents	0	0	0
In the classrooms and auditorium of the school	1	6	6
Varies	0	0	0

Leadership. Finally, respondents were asked: "Who is the 'soul' of the movement, or the real leader who encourages most?" Table IX presents responses.

Reports indicated that all categories, except one, sometimes lead and encourage Foyer-Ecole activities. Although lay teachers help to organize activities on a local basis, they do not take a leadership position in Foyer-Ecole in the sense of organizing and encouraging the movement, accepting the presidency, or acting as animator. This might spring from the fact that lay teachers do not attend Congresses or

meetings of a stimulating and explanatory nature as often as do religious teachers. Also, since such meetings are usually held on Saturdays or Sundays, the "younger set" is reluctant to sacrifice these days of leisure, while married teachers have to attend to domestic duties.

TABLE VIII

DISTRIBUTION OF RESPONSES REGARDING ATTENDANCE

Attendance	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
Catholic French-speaking adults	97	76	80
Catholic French-speaking adults interested in a special grade group only	0	12	11
Catholic French or English-speaking adults who understand both languages	3	12	3
Catholic French-speaking adults and children	0	0	4
All of the above	0	0	2

Procedures

In Section C of Questionnaire I respondents were required to report on whether certain practices of procedure were used and to what degree: usually, sometimes, seldom or never. A check mark was to be placed beside the item and under the word indicating the frequency of that procedural practice in the respondent's community or locality.

TABLE IX

DISTRIBUTION OF RESPONSES REGARDING LEADERSHIP

Leadership	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
The principal of the school	20	37	30
A religious teacher	37	6	13
A lay teacher	0	0	0
An informed parent	14	19	15
The parish priest or his appointee	17	19	34
A diocesan director or animator	12	19	8

Table X indicates the percentage of respondents checking each practice and its degree of frequency.

TABLE X

DISTRIBUTION OF RESPONSES REGARDING FREQUENCY
OF PROCEDURAL PRACTICES IN FOYER-ECOLE

Practice	Respon- dents	Percentages of Responses			
		Usually	Sometimes	Seldom	Never
1. Meetings are held on a regularly specified day and time	Tr*	100	0	0	0
	Tl	100	0	0	0
	Pa	98	2	0	0
2. Teachers plan the contents of the meetings	Tr	48	18	3	31
	Tl	31	31	13	25
	Pa	33	29	14	24
3. A teacher is chairman	Tr	33	12	6	49
	Tl	0	7	7	86
	Pa	29	7	9	55

* Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE X (continued)

Practice	Respon- dents	Percentages of Responses			
		Usually	Sometimes	Seldom	Never
4. A parent is chairman	Tr *	77	4	0	19
	Tl	94	6	0	0
	Pa	98	2	0	0
5. Refreshments are served at meetings	Tr	79	0	3	18
	Tl	56	0	6	38
	Pa	75	0	16	9
6. Programs, activities, etc. are in the French language only	Tr	97	3	0	0
	Tl	94	6	0	0
	Pa	96	4	0	0
7. Meetings begin with a prayer	Tr	100	0	0	0
	Tl	100	0	0	0
	Pa	97	3	0	0
8. There are teachers on the executive	Tr	85	6	3	6
	Tl	69	6	13	12
	Pa	73	9	6	12
9. Meetings are informal	Tr	48	9	15	30
	Tl	56	19	0	25
	Pa	54	24	19	3
10. The program committee plans all meetings	Tr	47	14	30	9
	Tl	81	0	0	19
	Pa	83	3	2	12
11. The parish priest, or his appointee, plans the meetings	Tr	3	6	3	88
	Tl	0	0	8	92
	Pa	28	9	9	54
12. Only people of French ethnic origin attend meetings	Tr	94	3	0	3
	Tl	95	2	0	3
	Pa	94	0	0	6
13. Foyer-Ecole sponsors school activities such as concerts, graduation, picnics, etc.	Tr	3	21	6	70
	Tl	31	13	31	25
	Pa	25	24	17	34
14. Children prepare presentations for meetings	Tr	3	15	38	44
	Tl	0	19	38	43
	Pa	12	20	23	45

*
Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE X (continued)

Practice	Respon- dents	Percentages of Responses			
		Usually	Sometimes	Seldom	Never
15. School boards are con- sulted before matters involving administ- ration are discussed	Tr [*]	17	24	7	52
	Tl	12	25	19	44
	Pa	29	24	10	37
16. Principals are con- sulted before matters involving the internal administration of the school are discussed	Tr	72	6	6	16
	Tl	69	6	0	25
	Pa	62	14	12	12
17. The pastor is consulted on religious matters	Tr	87	13	0	0
	Tl	62	25	0	13
	Pa	70	20	3	7
18. Records of all meetings and activities are kept	Tr	94	3	3	0
	Tl	94	6	0	0
	Pa	84	9	3	4
19. Apart from a chairman there is a master of ceremonies	Tr	19	0	13	68
	Tl	44	0	12	44
	Pa	41	39	10	10
20. Parents attend all meetings	Tr	68	16	4	12
	Tl	75	25	0	0
	Pa	65	28	4	3
21. Teachers attend all meetings.	Tr	88	9	3	0
	Tl	75	25	0	0
	Pa	83	11	0	6
22. Apart from minutes other records, scrap books, photos, news, paper clippings, etc. are kept	Tr	12	20	25	43
	Tl	19	6	31	44
	Pa	39	8	9	44
23. An agenda is prepared in advance of the meetings	Tr	91	0	6	3
	Tl	88	6	6	0
	Pa	82	10	5	3
24. Teachers are the most active members	Tr	40	44	16	0
	Tl	38	56	0	6
	Pa	45	43	8	4

*
Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE X (continued)

Practice	Respon- dents	Percentages of Responses			
		Usually	Sometimes	Seldom	Never
25. The study guide and questions prepared by the founder of F.E. in Saskatchewan are used	Tr*	67	17	10	6
	Tl	38	50	6	6
	Pa	69	11	11	9
26. Programs are varied in nature	Tr	59	26	15	0
	Tl	73	7	20	0
	Pa	9	73	15	3
27. Guest speakers are invited to lecture on educational topics	Tr	12	31	51	6
	Tl	19	69	6	6
	Pa	27	50	18	5
28. Foyer-Ecole has encouraged pupils by giving prizes, honorary mention, etc., for achievement in religion classes for French	Tr	6	36	12	46
	Tl	6	12	13	69
	Pa	21	12	23	44
29. F.E. has encouraged teachers by public recognition, by banquets, honorary mention, etc.	Tr	3	6	9	82
	Tl	13	27	7	53
	Pa	22	20	24	34

* Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

Practices of Procedure that Usually Take Place. According to reports, it is the usual practice in most localities to hold meetings on a regularly specified day and time and to have them chaired by a parent. The program committee usually plans all meetings and is helped by teachers, both lay and religious, who are on the executive. An agenda is prepared in advance of the meeting, a record of all meetings

and activities is kept, and the study guide and questions prepared by the founder of Foyer-Ecole are usually used.

It is also the usual practice for only people of French ethnic origin to attend meetings, since programs and activities are carried out in the French language. Parents and teachers usually attend all meetings.

Meetings usually begin with a prayer, and, apart from some organization of discussion groups, are informal in nature, and usually close with refreshments.

Principals are usually consulted before matters involving the internal administration of the school are discussed, as are pastors of parishes when religious matters are to be dealt with at Foyer-Ecole meetings.

Practices of Procedure that Sometimes Take Place. Practices of procedure which take place only sometimes in Foyer-Ecole meetings are: apart from a chairman there is a master of ceremonies; teachers, both lay and religious are on occasion the most active members; programs are varied in nature, one method used being to have guest speaker lecture on educational topics.

Practices of Procedure that Seldom Take Place. There are no practices of procedure reported as seldom taking place.

Practices of Procedure that Never Take Place. It never happens that school boards are consulted before matters involving the administration of the school are discussed, that the parish priest or his

appointee plans meetings, that children prepare presentations for meetings or that a teacher is chairman. Similarly, it is reported that Foyer-Ecole never encourages teachers by some form of public recognition, or pupils by giving prizes. Foyer-Ecole never sponsors school activities such as concerts and graduation, and never keeps other records, such as scrap books, photos, and newspaper clippings.

Program

Section D of Questionnaire I (Appendix I) asked respondents to report whether certain practices of substance--that is, program practices--were used in their Association meetings, and to what degree of frequency: usually, sometimes, seldom, or never. Table XI indicates the percentage of respondents who reported the degree of frequency of each practice.

Practices of Substance that Usually Take Place. Respondents indicated practices of substance that usually occur at Foyer-Ecole meetings.

Each meeting is usually part of a larger program and is strictly parochial in the physical sense. Meetings are usually held in an atmosphere of sympathy and understanding springing from shared faith, values and philosophy.

Practices of Substance that Sometimes Take Place. A few practices of substance take place only sometimes; for example, topics of a religious nature are discussed since Foyer-Ecole endeavours to develop a keen sense of responsibility in parents as to the attendance at Mass and the reception of the Sacraments.

TABLE XI

DISTRIBUTION OF RESPONSES REGARDING PRESENT PRACTICES
OF SUBSTANCE IN FOYER-ECOLE

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
1. Meetings are held when teachers find it necessary	Tr *	0	10	10	80
	Tl	6	38	6	50
	Pa	17	8	15	59
2. Each meeting is part of a larger program	Tr	86	9	5	0
	Tl	69	6	13	12
	Pa	78	12	8	2
3. Topics discussed are strictly of a religious nature	Tr	21	32	38	9
	Tl	6	69	6	19
	Pa	17	61	19	3
4. Sex education is discussed at meetings	Tr	0	61	30	9
	Tl	6	62	13	19
	Pa	16	62	9	13
5. Vocational problems are dealt with	Tr	0	27	21	52
	Tl	0	75	25	0
	Pa	12	62	17	9
6. Current school problems such as bus service, centralization etc.	Tr	97	3	0	0
	Tl	6	56	13	25
	Pa	27	40	17	16
7. Meetings have a Catholic atmosphere	Tr	97	3	0	0
	Tl	100	0	0	0
	Pa	96	4	0	0
8. Education problems discussed are in the light of a Catholic philosophy	Tr	83	17	0	0
	Tl	100	0	0	0
	Pa	86	14	0	0
9. Meetings deal with cultural and scientific problems	Tr	12	43	12	33
	Tl	31	38	25	6
	Pa	20	35	35	10
10. Meetings are strictly parochial	Tr	94	6	0	0
	Tl				
	Pa				

* Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE XI (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
11. Personal education problems of teachers and parents are dealt with	Tr [*]	6	32	31	31
	Tl	6	44	38	12
	Pa	24	36	17	23
12. Children prepare presentations for the meetings	Tr	0	18	41	41
	Tl	0	25	25	50
	Pa	11	19	29	41
13. Home and School endeavours to develop a keen sense of responsibility in parents as to attendance at Mass and the reception of the sacraments	Tr	36	17	17	30
	Tl	19	37	13	31
	Pa	35	25	31	9
14. Programs are planned to guide parents with regard to leisure time, movies, reading, T.V. etc.	Tr	41	44	12	3
	Tl	38	50	12	0
	Pa	45	37	12	6
15. Meetings help develop a better comprehension of the child.	Tr	50	27	13	10
	Tl	63	31	0	6
	Pa	45	30	10	15
16. Programs give the teachers an opportunity to explain the work done by the pupils, their strengths and weaknesses in a general way.	Tr	15	35	29	21
	Tl	19	56	0	25
	Pa	25	33	26	16
17. Meetings create a spirit of friendliness between the members of the parish	Tr	70	18	6	6
	Tl	81	13	6	0
	Pa	83	13	4	0
18. F.E. attempts to solve the problems of teenagers	Tr	59	35	6	0
	Tl	69	31	0	0
	Pa	74	18	1	7

*
Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE XI (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
19. F.E. attempts to bring back parents who have been careless in their religion	Tr*	7	7	16	70
	Tl	19	6	13	62
	Pa	24	22	28	26
20. F.E. attempts to encourage continued education in Catholic institutions of higher learning	Tr	12	19	6	63
	Tl	19	6	6	69
	Pa	23	16	8	53
21. French vocabulary and language problems are studied	Tr	18	24	34	24
	Tl	25	50	0	25
	Pa	29	37	15	19
22. F.E. has raised funds for audio-visual aids, games, Catholic and French libraries	Tr	3	13	16	68
	Tl	12	19	13	56
	Pa	18	31	8	43
23. Use is made of films	Tr	3	21	29	47
	Tl	13	25	56	6
	Pa	7	36	20	37
24. F.E. has supported and helped church functions such as building projects, attendance, etc.	Tr	9	19	6	66
	Tl	6	0	19	75
	Pa	5	16	7	72
25. F.E. has done something to influence trustees for the hiring of Catholic teachers	Tr	7	16	7	72
	Tl	23	8	0	70
	Pa	34	14	16	38
26. F.E. has used its influence for the hiring of French-speaking teachers	Tr	14	17	4	65
	Tl	23	8	0	69
	Pa	35	12	12	41

*Tr Religious Teachers

Tl Lay Teachers

Pa Parents

Programs are sometimes planned to guide parents with regard to French vocabulary and language problems, leisure time, movies, and television. However, meetings sometimes deal with cultural and scientific problems and with the personal educational problems of teachers and parents. The Association sometimes affords opportunities for teachers to explain the work done by pupils, their strengths and weaknesses, in a general way.

Practices of Substance that Seldom Take Place. All localities report that films are seldom used.

Practices of Substance that Never Take Place. Practices which never take place are: attempting to bring back parents who have been careless in their practice of religion, raising funds for audio-visual aids, games, Catholic and French libraries, supporting Church functions such as building projects, attendance, etc., encouraging continued education in Catholic institutes of higher learning, influencing trustees to hire Catholic and French-speaking teachers, and holding meetings only when teachers find it necessary.

II. BENEFITS

In Section E of the same Questionnaire respondents were asked to rank in order of importance the ways they thought Foyer-Ecole had been helpful in the past.

As was noted in Section D, respondents reported that meetings usually helped to develop a better comprehension of the child, attempted to solve the problems of teen-agers, and created a spirit

of friendship among the members of a parish.

Answers to Section E (Table XII) emphasized these values once more. There was agreement between teachers and parents that Foyer-Ecole had, first of all, brought them together, thus creating friendliness and understanding with regard to school and educational problems and increasing appreciation of Catholic education.

Although lay teachers and religious teachers disagreed as to the area of helpfulness, the majority of respondents felt that Foyer-Ecole had developed, through study, a better understanding of children.

TABLE XII

DISTRIBUTION OF RESPONSES REGARDING VALUES OF FOYER-ECOLE

	Rank Order of Responses		
	Teachers Religious	Lay	Parents
(e) Foyer-Ecole has made members appreciate Christian and Catholic education	1*	3	3
(b) It has brought teachers and parents together creating friendliness and understanding with regard to school and educational problems	2	1	1
(g) It has developed, through study, a better understanding of children	3	5	2
(l) It has made teachers more aware of the necessity of better teaching and speaking of the French language	4	8	9
(i) It has helped to create a better parish spirit	5	4	4

* Numbers indicate order of effectiveness in the opinion of members.

TABLE XII (continued)

	Rank Order of Responses		
	Teachers Religious	Lay	Parents
(d) It has developed a better family life	6*	2	8
(k) It has fostered high ideals of citizenship and patriotism	7	6	7
(h) It has helped to develop leadership qualities and personality	8	9	11
(j) It has made teachers more aware of their duties as Catholic educators	9	7	5
(f) Parents, teachers and children, as a result, speak more French	10	10	12
(c) It has helped the school materially by furnishing audio-visual aids, Catholic and French books, games, etc.	11	11	10
(a) It has created convictions as to the necessity of maintaining French culture	12	12	6

* Numbers indicate order of effectiveness in the opinion of members.

Teachers agreed that the area in which Foyer-Ecole had been least helpful was in creating convictions as to the necessity of maintaining French culture. Parents reported that it had been least helpful in making parents, teachers and children speak more French. Although meetings are conducted in French, they admit that there is little transition into every day life at present because of environmental and social pressures.

Specific Means Used to Yield Benefits

In Section F of Questionnaire I respondents were asked to put a check mark beside the special measures taken by the Association to achieve the enumerated benefits.

Table XIII shows that teachers, lay and religious, and parents were in complete agreement that the means most advantageously used in the past was that members studied and discussed subjects from books on Catholic child training and education.

Respondents indicated that the second most useful means was that members studied what could be done in the home to create more thoroughly Catholic convictions and subsequently more Catholic values.

TABLE XIII

DISTRIBUTION OF RESPONSES REGARDING MEANS OF ACHIEVING VALUES

	Rank Order of Responses		
	Teachers Religious	Lay	Parents
(3) We have studied and discussed at our meetings subjects from books on Catholic child training and education	1 *	1	1
(2) We have undertaken special activities to make money to help the school	2	12	11
(6) We have studied what could be done in the home to create more Catholic convictions and Catholic way of living	3	2	4

* Numbers indicate order of importance given in the opinion of members.

TABLE XIII (continued)

	Rank Order of Responses		
	Teachers		Parents
	Religious	Lay	
(4) We have followed the program prepared by the founder of Foyer-Ecole in Saskatchewan	4*	6	8
(10) We have invited informed and experienced French Catholic guest speakers	5	3	5
(11) Parents and teachers have been led to read more and to think more in the lines of Catholic philosophy, psychology, and education	6	7	6
(1) We have studied the difficulties encountered in the teaching of religion and have tried to apply some remedy.	9	8	9
(9) We have organized small discussion groups to discuss various problems of educational interest	8	4	3
(5) We have studied the difficulties encountered in the teaching of French and have tried to apply some remedy	7	5	7
(7) We have made use of a question box, followed by discussion	10	9	2
(12) We have tried to co-operate with and encourage the work of such groups as Boy Scouts, Catholic Womens' League, etc.	11	10	10
(8) We have had friendly socials so that all might discuss their educational problems in an informal way	12	11	12

* Numbers indicate order of importance given in the opinion of members.

The third most used means was that members organized formal discussion groups to treat various problems of educational value. The most used method was that of dividing the assembly into a few groups of from six to fourteen members conducted by a convener, and having a secretary to report responses to the larger group in assembly.

The means least used was that of having friendly socials so that all might discuss their educational problems in an informal way by such methods as ordinary conversation or general discussion of answers to questions drawn from a question box.

Special Means to Maintain Interest

In Section H, respondents were asked to mark in order of importance the five means most frequently used to maintain interest. Table XIV presents their ratings.

All localities tried first of all to have varied programs. Some localities used as a second means the distribution of responsibilities, while others tried to emphasize particular community needs.

The third most used means reported by the majority was that of having discussions. These, however, they felt must not take up too much time.

Inviting guest speakers and having some form of entertainment came fourth and fifth, respectively.

III. SHORTCOMINGS

Respondents were asked, in Section G, to rank in order of seriousness what they thought were the shortcomings of Foyer-Ecole in

TABLE XIV
DISTRIBUTION OF RESPONSES REGARDING MEANS
USED TO MAINTAIN INTEREST

Rank *	Category	Item
First	Tr **	(a) Programs are varied
	Tl	(a) " " "
	Pa	(a) " " "
Second	Tr	(b) Particular community needs are emphasized.
	Tl	(e) Meetings are well-organized, made interesting and dynamic
	Pa	(h) Responsibilities are distributed
Third	Tr	(c) Programs are based upon definitely stated objectives
	Tl	(i) Discussions are used
	Pa	(e) Meetings are well-organized, made interesting and dynamic
Fourth	Tr	(k) Competent guest speakers are invited
	Tl	(b) Particular community needs are emphasized
	Pa	(i) Discussions are used
Fifth	Tr	(d) Invitations are made by personal visit
	Tl	(c) Programs are based upon definitely stated objectives
	Pa	(E) Meetings are well-organized, made interesting and dynamic

* In order of means used to interest

** Tr Religious Teachers
Tl Lay Teachers
Pa Parents

their locality.

There was marked agreement, as shown in Table XV, that lack of interest on the part of members was the most serious shortcoming, and reasons for this were given in answer to the General Questions of Questionnaire I.

Parents and teachers especially considered as second in order of seriousness the lack of enlightened and efficient Catholic leadership. One Church authority argued that small informal meetings would familiarize members with one another as well as with procedure, so that in time leaders would emerge prepared to play a larger part in the Association.

Third and fourth, respectively, were ranked a lack of member participation and a tendency to discuss a problem without sufficient preparation and basic knowledge and, consequently, attempt a remedy for a situation without grasping its essential nature.

All agreed that in most localities too much time was spent on social activities with fine disregard for the basic aims of the Association.

IV. GENERAL QUESTIONS

In this last section (Section I) respondents were asked to answer three questions concerning the general effectiveness of Foyer-Ecole.

TABLE XV

DISTRIBUTION OF RESPONSES OF TEACHERS AND PARENTS
REGARDING THE SHORTCOMINGS OF FOYER-ECOLE

Rank	Category	Item
First	Tr [*]	(g) There is a lack of interest
	Tl	(g) There is a lack of interest
	Pa	(g) There is a lack of interest
Second	Tr	(j) There is not enough participation on the part of members
	Tl	(f) There is lack of efficient and enlightened leadership
	Pa	(f) There is lack of efficient and enlightened leadership
Third	Tr	(f) There is lack of efficient and enlightened leadership
	Tl	(s) There is class division among the members
	Pa	(j) There is not enough participation on the part of members
Fourth	Tr	(k) Too much time is spent in discussing rather than studying and applying remedies
	Tl	(j) There is not enough participation on the part of members
	Pa	(o) There is lack of initiative
Fifth	Tr	(c) Too much time is spent on social activities
	Tl	(c) Too much time is spent on social activities
	Pa	(c) Too much time is spent on social activities

*
Tr Religious Teachers
Tl Lay Teachers
Pa Parents

1. Have you become through Foyer-Ecole a better educator?

As might be gathered from Section E, the majority stated that Foyer-Ecole made members understand the importance of their role as educators, as well as made them realize the educational difficulties encountered at home and in the school. As a result, it made them understand children better. These same statements were the most often repeated answers to Question 1.

2. Have the parish and the Church become better because of Foyer-Ecole?

Very few respondents answered negatively to this question but parents were generally more optimistic in their answers than were teachers. Some said that because of the short existence of the Association it was difficult to say, while a few noted a finer parish spirit with more co-operation as a result.

In two localities parents said that they had studied in Foyer-Ecole meetings the duties of parents towards the Church and towards their parish.

3. Add any comments you may wish to make.

The majority of localities reported programs that were "above the heads" of members who were not capable, in their opinion, of understanding complicated psychological and philosophical discussions, with the result that few cared to participate.

The majority of localities again reported a lack of interest, while a few complained that it was always the same people who were obliged to do the most work.

Two respondents from different localities felt that bilingualism was a problem, in the sense that it was difficult to convince some people that the Association's activities were not fanaticism, and that it was necessary to have two Associations, one English and one French, thus dividing the resources of the community.

There were statements indicating a marked need for better preparation of meetings, and for trying to interest more members.

V. SUMMARY

The writer presents here, in summary form, generalizations which describe current characteristics of Foyer-Ecole, as supported by data previously presented in this chapter.

Physical Aspects

Current Practices Concerning Time and Place. The majority of localities hold seven or eight meetings a year, from one and one-half to two hours in length, in the evening, on Tuesdays, Wednesdays or Thursdays, and in a classroom. Members are generally French-speaking adults. The leader or animator of Foyer-Ecole varies, according to the community and the year, with the exception that the lay teacher does not generally take a leading role.

Procedures

Procedures that Usually Take Place. Only people of French ethnic origin attend, as programs are in the French language. The study guide prepared by the founder of Foyer-Ecole in Saskatchewan is

used. There are teachers on the executive and the pastor is consulted on religious matters to be treated at meetings.

Procedures that Sometimes Take Place. Programs are now and then varied in nature, teachers on occasion are the most active members, and guest speakers are sometimes invited to lecture on educational topics.

Procedures that Never Take Place. Foyer-Ecole never sponsors school activities, school boards are never consulted before matters involving administration of the school are discussed, nor does the parish priest plan meetings.

Program

Practices that Usually Take Place. Each meeting is a part of a larger program and has a Catholic atmosphere, that is to say, educational problems are discussed in an atmosphere of understanding because of a shared faith and Catholic philosophy.

Practices that Sometimes Take Place. Programs sometimes give teachers an opportunity to explain the work done by their pupils, are planned to guide parents with regard to leisure time and vocational problems, and are of a religious nature.

Practices that Never Take Place. Foyer-Ecole has never done anything to influence trustees for the hiring of French-speaking and Catholic teachers, nor has it attempted to encourage education in Catholic institutes of higher learning.

Benefits

The area in which Foyer-Ecole has been most helpful is in

bringing teachers and parents together, creating friendliness and understanding with regard to school and educational problems. The means most used to attain this end was studying and discussing at meetings subjects from books on Catholic child training and education.

Shortcomings

The means most commonly judged to maintain interest, lack of which was the most serious shortcoming reported, was to have well-organized, varied, interesting programs.

In general, Foyer-Ecole has made members understand their role as educators, and has promoted more co-operation, but programs, by policy, have not been geared to the level of the popular group.

CHAPTER IV

WHAT MEMBERS THINK SHOULD BE DONE

Here an attempt is made to outline the results of the survey on what members think should be done at Foyer-Ecole meetings. By means of tables and a description of these, this Chapter gives results obtained from Questionnaire II (Appendix II).

I. PRESENT PRACTICES

Respondents were asked to give their opinions on the following topics concerning Foyer-Ecole meetings: time which should be spent in holding Foyer-Ecole meetings in any one year, the desired length of meetings, when meetings should be held (time and day), and who should encourage Foyer-Ecole as an Association for parents and teachers.

Frequency

Respondents were asked the question: "How much time should be spent in holding Foyer-Ecole meetings in any one year?"

The data presented in Table XVI are given in terms of percentages of persons answering that one question. All percentages are rounded off to the nearest whole number.

The Table shows that in all categories of respondents, approximately 70 per cent favor seven or eight meetings per year, while no respondent favored meeting once every month or as often as twice a month.

TABLE XVI

DISTRIBUTION OF RESPONSES REGARDING DESIRED
FREQUENCY OF FOYER-ECOLE MEETINGS

Frequency	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
5 times a year	9	0	8
Every month except during the holidays	23	31	21
7 times a year	31	19	53
8 times a year	37	50	18
Every month	0	0	0
Twice a month	0	0	0

Length

The second question respondents were asked was: "What should be the usual length of any one meeting?" The data presented is again in percentages of persons answering that one question.

Table XVII shows that the greater majority of teachers, 94 per cent lay teachers and 61 per cent religious teachers, favored meetings of one and one-half to two hours in length. The majority of parents, 59 per cent, favored having meetings of two to two and one-half hours in length. No respondent favored meetings lasting less than one hour or as short as from one to one and one-half hours. Very few favored meetings of two and one-half hours or longer.

TABLE XVII

DISTRIBUTION OF RESPONSES REGARDING THE DESIRED
LENGTH OF MEETINGS

Length	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
Less than one hour	0	0	0
1 to 1½ hours	0	0	0
1½ to 2 hours	61	94	35
2 to 2½ hours	36	6	59
2½ hours and longer	3	0	6

Time

Two questions were asked concerning time: "When should meetings be held?" and "On which day of the week should meetings be held?"

Table XVIII gives the data in percentage form. It indicates that the greater majority, namely 60 per cent religious teachers, 44 per cent lay teachers, and 64 per cent parents, favored having meetings in the evening. Forty-four per cent of lay teachers, 7 per cent religious teachers and only 2 per cent parents would like to have meetings after four o'clock. Thirty per cent of religious teachers, 12 per cent lay teachers and 28 per cent parents thought that the time of day should vary according to circumstances.

Table XVIII shows divergence of opinion as to the day on which members prefer holding meetings. None favored Monday, whereas 20 per cent religious teachers and 15 per cent parents would like the day to

TABLE XVIII
DISTRIBUTION OF RESPONSES REGARDING THE DESIRED
TIME (HOUR AND DAY) OF MEETINGS

(a) Time of Day	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
During the day	3	0	0
4 p.m. and after	7	44	8
In the evening	0	44	64
Partly during school hours	0	0	0
Vary according to circumstances	30	12	28

(b) Day of Week	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
Monday	0	0	0
Tuesday	13	21	13
Wednesday	24	30	49
Thursday	16	21	6
Friday	24	21	15
Sunday	3	0	2
Vary	20	1	15

vary. The majority of parents, 49 per cent, would like to have meetings on Wednesday, 16 per cent of religious teachers liked Thursday, as did 21 per cent lay teachers, but only 6 per cent parents. Twenty-four per cent of religious teachers, 21 per cent lay teachers, and 15 per cent parents would prefer Friday. Only 3 per cent religious teachers

and 2 per cent parents preferred Sunday.

Place

Respondents were asked: "Where should meetings be held?"

Table XIX gives responses to this question.

The majority of religious teachers, 61 per cent, thought that the classroom is the best place for holding a Foyer-Ecole meeting. Fifty per cent of the lay teachers and 31 per cent of parents indicated that they preferred the school auditorium. None of the respondents liked the idea of changing places in any one evening, that is, having meetings in two or more places.

TABLE XIX
DISTRIBUTION OF RESPONSES REGARDING DESIRED
PLACE OF MEETING

Place	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
In the classroom	61	21	25
In a town or parish hall	0	19	10
In the school auditorium	22	50	31
In the homes of parents	2	0	0
In classrooms and auditorium of the school	0	0	0
Should vary	15	6	9

Attendance

Respondents were further asked: "Who should attend meetings?" Table XX gives the data in terms of percentages of persons answering that one question. It can be noted that the greater percentage of respondents favored attendance limited to Catholic French-speaking adults. However, 42 per cent religious teachers, 38 per cent lay teachers and 30 per cent parents favored the attendance of all adults who understand the French language.

TABLE XX
DISTRIBUTION OF RESPONSES REGARDING DESIRED
ATTENDANCE

Attendance	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
Catholic French-speaking adults	55	43	69
Catholic French-speaking adults interested in a special grade-group at school.	3	19	1
Catholic French-speaking adults and those who understand both French and English	42	38	30
Catholic French-speaking adults and children	0	0	0
All of the above	0	0	0

Leadership

Finally, respondents were asked: "Who is the 'soul' of the movement, or the real leader who encourages most?" Data are presented in Table XXI. Forty-five per cent of parents prefer that the parish priest or his appointee lead, while 38 per cent lay teachers favor the principal of the school, and 51 per cent religious teachers would like an informed parent to lead.

TABLE XXI
DISTRIBUTION OF RESPONSES REGARDING DESIRED
LEADERSHIP

Leadership	Percentage of Responses		
	Religious Teachers	Lay Teachers	Parents
The principal of the school	18	38	23
A religious teacher	0	0	13
A lay teacher	7	0	0
An informed parent	51	12	13
The parish priest or his appointee	21	31	45
A diocesan animator or director	3	19	0

II. PROCEDURES

In this section the writer summarizes and compares the responses given in Part C of Questionnaire II. Here, respondents were to indicate what they thought should be desirable procedures by showing what degree they should be used: usually, sometimes, seldom, or never.

Table XXII, which reports percentages of respondents who favored the various choices, indicates that the majority of respondents preferred that meetings usually be held on a regularly specified day and time (100 per cent religious teachers, 100 per cent lay teachers, and 93 per cent parents).

Fifty per cent of the religious teachers preferred that teachers seldom plan the contents of meetings while 43 per cent lay teachers and 52 per cent parents preferred that they do so sometimes only. There was divergence of opinion as to how often a teacher should be chairman. The majority of religious teachers thought that a teacher should never be chairman, while 39 per cent lay teachers and 31 per cent parents said that a teacher should sometimes be chairman.

Table XXII also indicates that members usually preferred having refreshments served at meetings, although a substantial number preferred sometimes only. They also preferred as usual practice that programs, activities, etc. be in French, that meetings begin with a prayer, that there be teachers on the executive, and that meetings be formal. Twenty-nine per cent religious teachers thought meetings should sometimes be informal, and 25 per cent that they seldom should be.

Table XXII shows that the majority of teachers and parents desired that the program committee usually plan all meetings and that only people of French ethnic origin should attend meetings.

The majority preferred that children sometimes prepare presentations for meetings. Although 38 per cent lay teachers and 45 per cent parents preferred that the parish priest and his appointee

sometimes plan the contents of meetings, 32 per cent religious teachers said that he seldom should.

Fifty-seven per cent of the religious teachers said that Foyer-Ecole should sometimes sponsor activities such as graduation, etc. Parents (46 per cent) and lay teachers (56 per cent) said it usually should do so.

Table XXII also indicates that the majority of members favored that all except the last item be usual practice, namely, that school boards be consulted before matters involving the administration of the school, that the pastor be consulted on religious matters, and that records of all meetings and activities be kept. Twenty-seven per cent religious teachers thought that there should sometimes be a master of ceremonies apart from a chairman, while 31 per cent lay teachers and 36 per cent parents believed that there usually should be.

The majority favored the first four practices as usual procedure. These are: that parents attend all meetings, that all teachers attend all meetings, that other records apart from minutes be kept, and that an agenda be prepared in advance of the meetings. All groups (46 per cent religious teachers, 54 per cent lay teachers, and 49 per cent parents) felt that teachers should sometimes be the most active members.

Table XXII also shows differences of opinion. Although the majority favored usually making use of the study guide and questions prepared by the founder, and having programs varied in nature, respondents would sometimes like to have guest speakers at their meetings, have Foyer-Ecole encourage pupils for religion and French, and also encourage teachers by public recognition. Ten per cent of parents

thought that Foyer-Ecole should never encourage pupils by giving prizes, and 10 per cent religious teachers, 19 per cent lay teachers, and 4 per cent parents felt that Foyer-Ecole should never encourage teachers by public recognition.

TABLE XXII

DISTRIBUTION OF RESPONSES REGARDING DESIRED
FREQUENCY OF PROCEDURAL PRACTICES

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
1. Meetings should be held on a regularly specified day and time	Tr [*] Tl Pa	100 100 93	0 0 3	0 0 4	0 0 0
2. Teachers should plan the contents of the meetings	Tr Tl Pa	6 14 23	34 43 52	50 29 20	10 14 5
3. A teacher should be chairman	Tr Tl Pa	10 0 20	26 39 31	26 23 21	38 38 28
4. A parent should be chairman	Tr Tl Pa	69 69 78	25 31 31	6 0 5	0 0 36
5. Refreshments should be served at meetings	Tr Tl Pa	66 79 74	20 21 9	7 0 11	7 0 6
6. Programs, activities, etc. should be in the French language only	Tr Tl Pa	80 81 91	6 19 7	8 0 0	6 0 2
7. Meetings should begin with a prayer	Tr Tl Pa	100 100 97	0 0 3	0 0 0	0 0 0

*
Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE XXII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
8. There should be teachers on the executive	Tr [*]	71	20	6	3
	Tl	75	13	0	12
	Pa	78	16	4	2
9. Meetings should be informal	Tr	46	29	25	0
	Tl	69	13	6	12
	Pa	62	14	11	13
10. The program committee should plan all meetings	Tr	85	9	3	3
	Tl	93	7	0	0
	Pa	75	16	4	5
11. The parish priest or his appointee should plan the meetings	Tr	5	28	32	25
	Tl	6	38	25	31
	Pa	11	45	36	9
12. Only people of French ethnic origin should attend meetings	Tr	50	23	10	17
	Tl	38	31	0	31
	Pa	76	9	9	6
13. Foyer-Ecole should sponsor school activities such as concerts, graduation, school picnics, etc.	Tr	30	57	7	6
	Tl	56	25	0	19
	Pa	46	32	11	11
14. Children should prepare presentations for meetings	Tr	0	70	20	10
	Tl	7	53	20	20
	Pa	12	63	15	10
15. School boards should be consulted before matters involving the administration of the school are discussed	Tr	57	20	23	0
	Tl	50	25	13	12
	Pa	67	17	7	9
16. Principals should be consulted before matters involving the internal administration of the school are discussed	Tr	91	9	0	0
	Tl	88	12	0	0
	Pa	70	23	2	5

*
 Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

TABLE XXII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
17. The pastor should be consulted on religious matters	Tr*	100	0	0	0
	Tl	94	6	0	0
	Pa	89	11	0	0
18. Records of all activities and meetings should be kept	Tr	97	3	0	0
	Tl	100	0	0	0
	Pa	97	1	2	0
19. Apart from a chairman there should be a master of ceremonies	Tr	24	27	24	25
	Tl	31	6	25	38
	Pa	36	24	25	15
20. Parents should attend all meetings	Tr	100	0	0	0
	Tl	100	0	0	0
	Pa	98	2	0	0
21. Teachers should attend all meetings	Tr	94	3	3	0
	Tl	88	12	0	0
	Pa	91	7	2	0
22. Apart from minutes other records, scrap books, photos, newspaper, clippings, etc. are kept	Tr	57	34	6	3
	Tl	57	22	7	14
	Pa	45	35	10	10
23. An agenda is prepared in advance of the meetings	Tr	100	0	0	0
	Tl	100	0	0	0
	Pa	91	4	5	0
24. Teachers should be the most active members	Tr	9	46	21	24
	Tl	33	54	13	0
	Pa	39	49	11	1
25. The study guide and questions prepared by the founder of Foyer-Ecole in Saskatchewan should be used	Tr	54	46	0	0
	Tl	69	31	0	0
	Pa	55	42	2	1
26. Programs should be varied in nature	Tr	94	6	0	0
	Tl	62	38	0	0
	Pa	76	18	6	0

* Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

TABLE XXII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
27. Guest speakers are invited to lecture on educational topics	Tr	40	54	6	0
	Tl	40	60	0	0
	Pa	47	51	2	0
28. F.E. should encourage pupils by giving prizes, honorary mention, etc. for achievement in religion and French classes	Tr	43	57	0	0
	Tl	57	43	0	0
	Pa	40	42	8	10
29. F.E. should encourage teachers by public recognition, honorary mention, etc.	Tr	19	55	16	10
	Tl	25	44	12	19
	Pa	49	39	8	4

* Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

III. SUBSTANCE

Table XXIII reports the opinions of respondents as percentages which favored the various items. This Table indicated that the majority of respondents would like the following practices to take place sometimes; meetings should be held when teachers find them necessary; topics discussed should be of a religious nature; sex education should be discussed; and vocational problems should be dealt with. Sixty-one per cent of religious teachers, 88 per cent lay teachers and 66 per cent parents preferred that each meeting usually be part of a larger program.

As can be noted in Table XXIII the greater percentage of respondents desired that educational problems be discussed in the light of a Catholic philosophy, and that meetings be parochial usually. They felt that current problems such as bus service and centralization should sometimes be dealt with, and also that meetings should sometimes deal with cultural and scientific problems.

Table XXIII also shows that teachers thought personal problems should never be dealt with, while parents did not agree. An almost equal percentage of the latter favored each of usually, sometimes, seldom, and never. All categories agreed that meetings usually should develop a better comprehension of the child, and they usually should develop a keen sense of responsibility in parents as to attendance at Mass and the reception of the Sacraments.

TABLE XXIII

DISTRIBUTION OF RESPONSES REGARDING DESIRED
PRACTICES OF SUBSTANCE

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
1. Meetings should be held when teachers find it necessary	Tr*	10	36	23	31
	Tl	13	56	6	25
	Pa	17	43	20	20
2. Each meeting should be a part of a larger program	Tr	61	33	3	3
	Tl	88	0	0	12
	Pa	66	24	0	0
3. Topics discussed should be strictly of a religious nature	Tr	0	84	11	5
	Tl	0	75	0	25
	Pa	13	60	23	4

* Tr Religious Teachers
Tl Lay Teachers
Pa Parents

TABLE XXIII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
4. Sex education should be discussed at meetings	Tr*	3	57	37	3
	Tl	6	75	13	6
	Pa	12	71	14	3
5. Vocational problems should be dealt with	Tr	6	91	3	0
	Tl	12	88	0	0
	Pa	33	66	1	0
6. Current school problems (bus service) etc., should be dealt with	Tr	6	56	35	3
	Tl	6	18	13	0
	Pa	19	61	15	5
7. Meetings should have a Catholic atmosphere	Tr	100	0	0	0
	Tl	100	0	0	0
	Pa	96	3	1	0
8. Educational problems discussed should be in the light of a Catholic philosophy	Tr	100	0	0	0
	Tl	88	12	0	0
	Pa	74	26	0	0
9. Meetings should deal with cultural and scientific problems	Tr	14	60	12	14
	Tl	25	75	0	0
	Pa	31	60	9	0
10. Meetings should be strictly parochial	Tr	75	16	6	3
	Tl	62	25	0	13
	Pa	55	27	15	3
11. Personal problems of teachers and parents should be dealt with	Tr	6	14	26	54
	Tl	12	38	7	43
	Pa	22	24	28	26
12. Children should prepare presentations for the meetings	Tr	0	57	20	23
	Tl	0	40	40	20
	Pa	9	52	28	9

* Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

TABLE XXIII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
13. Home and School as a result of F.E. meetings should try to develop a keen sense of responsibility as to attendance at Mass and the reception of the sacraments	Tr	50	44	3	3
	Tl	62	38	0	0
	Pa	56	39	5	0
14. Programs should be planned to guide parents with regard to leisure time, movies, reading, T.V., etc.	Tr	36	64	0	0
	Tl	62	28	0	0
	Pa	55	38	7	0
15. Meetings should develop a better comprehension of the child	Tr	82	18	0	0
	Tl	100	0	0	0
	Pa	94	6	0	0
16. Programs should give the opportunity to teachers to explain the work done by pupils, their strengths and weaknesses	Tr	60	23	0	17
	Tl	50	38	12	0
	Pa	54	36	6	4
17. Meetings should create a spirit of friendliness between the members of a parish	Tr	94	6	0	0
	Tl	100	0	0	0
	Pa	95	3	2	0
18. F.E. should attempt to solve the problems of teenagers	Tr	71	29	0	0
	Tl	56	44	0	0
	Pa	80	20	0	0
19. F.E. should attempt to bring back parents who have been careless in their religion	Tr	50	34	13	3
	Tl	27	40	20	13
	Pa	35	46	15	4

* Tr Religious Teachers
 Tl Lay Teachers
 Pa Parents

TABLE XXIII (continued)

Practice	Respon- dents	Percentage of Responses			
		Usually	Sometimes	Seldom	Never
20. F.E. should attempt to encourage continued education in Catholic institutions of higher learning	Tr	58	39	3	0
	Tl	62	38	0	0
	Pa	54	37	7	2
21. French vocabulary and language problems should be studied	Tr	21	67	6	6
	Tl	25	68	6	0
	Pa	39	48	11	2
22. F.E. should raise funds for audio-visual aids, games, Catholic and French libraries	Tr	34	44	0	22
	Tl	13	87	0	0
	Pa	17	72	7	4
23. Use should be made of films	Tr	18	64	18	0
	Tl	13	87	0	0
	Pa	17	72	7	4
24. F.E. should support and help church functions, such as building projects, attendance, etc.	Tr	33	21	28	18
	Tl	7	60	7	26
	Pa	12	33	37	18
25. F.E. should do something to influence trustees for the hiring of Catholic teachers	Tr	78	16	0	6
	Tl	87	0	0	13
	Pa	73	19	6	2
26. F.E. should use its influence for the hiring of French speaking teachers	Tr	75	22	0	3
	Tl	100	0	0	0
	Pa				

**

Tr Religious Teachers

Tl Lay Teachers

Pa Parents

Religious teachers felt that programs should sometimes guide parents with regard to matters such as leisure time and movies, whereas 62 per cent lay teachers and 55 per cent parents felt that they usually should.

Table XXIII indicates that the majority of respondents favored the following as usual practice: programs should give teachers an opportunity to explain the work done by pupils--their strengths and weaknesses; meetings should create a spirit of friendship between members of the parish; Foyer-Ecole should attempt to solve the problems of teenagers; and should encourage continued education in Catholic higher institutes of learning. The majority of religious teachers (50 per cent) believed that Foyer-Ecole should usually attempt to bring back parents who have been careless in the practice of their religion; while 34 per cent religious teachers, 40 per cent lay teachers and 46 per cent parents think this should be attempted only sometimes.

It can be seen in Table XXIII that all categories would like French vocabulary and language problems to be studied; they also felt that films should sometimes be used at meetings. All groups desired that Foyer-Ecole usually try to influence trustees to hire Catholic teachers. The majority also desired that it use its influence usually to hire French-speaking teachers.

IV. DESIRED OUTCOMES

In Section E of Questionnaire II, respondents were asked to indicate how they thought Foyer-Ecole could be made more helpful by judging the order of importance of items presented for their consider-

ation. Table XXIV presents their judgments.

There is agreement between religious teachers and lay teachers on the statement that Foyer-Ecole should make members appreciate Christian and Catholic ideals in education. Parents place first in order of helpfulness that it should help bring parents and teachers together, thus creating friendliness and understanding with regard to school and educational problems. There is complete agreement in ranking as second in importance the statement that Foyer-Ecole should develop, through study, a better understanding of children. Religious teachers and parents agree on several points. They place as fourth in importance that Foyer-Ecole could help develop leadership qualities and personality, and as eighth, that parents, teachers and children, as a result, would speak more French. Both religious and lay teachers agree that it could help create a better parish spirit. This they place fifth in importance. They also judged, in tenth place, that it could make teachers more aware of their duties as Catholic educators.

TABLE XXIV

DISTRIBUTION OF RESPONSES REGARDING DESIRED
OUTCOMES OF FOYER-ECOLE

	Order of Importance		
	Religious Teachers	Lay Teachers	Parents
(e) It could make members appreciate Christian and Catholic ideals in education	1	1	5
(g) It could develop, through study, a better understanding of children	2	2	2

TABLE XXIV (continued)

	Order of Importance		
	Religious Teachers	Lay Teachers	Parents
(b) It could help bring parents and teachers together creating friendliness and understanding with regard to school and educational problems.	3	6	1
(h) It could help develop leadership qualities and personality	4	3	4
(i) It could help create a better parish spirit	5	5	11
(k) It could foster high ideals of citizenship and patriotism	6	8	7
(d) It could help create a better family spirit	7	4	12
(f) Parents, teachers and children, as a result would speak more French	8	11	8
(a) Foyer-Ecole could help create convictions as maintaining French culture	9	7	6
(j) It could make teachers more aware of their duties as Catholic educators	10	10	3
(l) It could make teachers more aware of the necessity of better teaching and speaking of the French language	11	9	10
(c) It could help the school materially by furnishing audio-visual aids, Catholic and French books, games, etc.	11	12	9

Last in order, they agreed that Foyer-Ecole could help the school by furnishing materials such as audio-visual aids, Catholic and French books, and games.

V. REMEDY

In Section F of Questionnaire II respondents were asked to place a check mark beside the measure that in their opinion would best remedy the shortcomings mentioned in Chapter III. The measure having the most check marks was ranked as first and the one having the least as twelfth.

Table XXV gives the responses received.

TABLE XXV

DISTRIBUTION OF RESPONSES REGARDING REMEDIES

	Rank Orders Assigned By		
	Teachers Religious	Lay	Parents
(6) We should study what could be done to create more Catholic convictions and a Catholic way of living	1	1	5
(11) Parents and teachers should be led to read more and to think more in the line of Catholic philosophy, psychology, and education.	2	3	3
(3) We should study and discuss at our meetings subjects from books on Catholic child training and education.	3	2	1
(10) We should invite informed and experienced French Catholic speakers	4	4	4

TABLE XXV (continued)

	Rank Orders Assigned By		
	Teachers Religious	Lay	Parents
(7) We should have a question box followed by discussion	5	8	2
(5) We should study the difficulties encountered in the teaching of French and try to apply some remedy	6	9	6
(1) We should study the difficulties encountered in the teaching of religion and try to apply some remedy	7	11	9
(4) We should follow the program prepared by the founder of Foyer-Ecole in Saskatchewan	8	2	8
(12) We should try to cooperate with and encourage the work of such associations as Boy Scouts, Catholic Womens' League, etc.	9	2	8
(8) We should have friendly socials so that parents and teachers might discuss their educational problems in an informal way.	10	10	9
(9) We should organize small discussion groups for various problems of educational interest	11	5	10
(2) We should undertake special activities to make money to help the school	12	12	12

There was agreement between religious and lay teachers on the means which should be used to yield the most benefit, namely, that parents' knowledge should be increased regarding what could be done

in the home to foster Catholic living and convictions. Parents felt that discussions at meetings should be initiated around subjects from specified books on Catholic child training and education. This same item was ranked as second by lay teachers. All respondents placed fourth in order of desirability the use of informed and experienced French Catholic speakers. All stated as least in importance special activities to make money for the school.

Respondents were also asked to state in order of importance the specific means which they thought should be used to interest members.

Table XXVI shows how respondents placed these means.

Religious teachers and parents think the most important means to be used is to have well-organized, dynamic, and interesting meetings. Lay teachers rank as first in importance that programs should be based upon definitely-stated objectives. There is no agreement as to the second in importance. Religious teachers rank as second that particular community needs should be emphasized. This is placed fourth both by lay teachers and by parents. Teachers agree on the order of three specific means to interest members. They put as ninth that programs should be varied, as tenth that special texts should be studied, and last that special invitations should be sent out.

VI. GENERAL QUESTIONS

At the end of Questionnaire II four general questions were asked:

The first question asked respondents to state how they thought Foyer-Ecole should help the teacher.

The same answers were repeated often by all groups. Most repeated were: that as a result of Foyer-Ecole teachers should better realize their responsibilities and understand the child; Foyer-Ecole obliged teachers to study more in the field of Christian philosophy and psychology in order to improve their competence to help parents and children.

Religious teachers stressed the fact that Foyer-Ecole should bring about a better understanding of parents and children.

Lay teachers emphasized the importance of Foyer-Ecole in affording opportunities for a deeper study of the child and of Christian philosophy.

Parents were more specific in their answers: the majority stressed that Foyer-Ecole would help teachers to understand the child's family environment and family problems. This would result in a more sympathetic understanding of both the child and the parents.

The third question was answered by 13 lay teachers, 22 religious teachers, and 50 parents only. To this third question, namely, "How do you think it would help the parish and the Church as a whole?" religious teachers answered that Foyer-Ecole could help the parish and the Church by creating a feeling of "entente" between members of the same parish, by forming convinced Christians aware of their responsibilities, by strengthening convictions and the habit of co-operation, and especially by giving an education which would extend beyond the walls of the home and the school into society, the most important component of which is the Church.

Lay teachers added that Foyer-Ecole would help by guiding youth towards Christian ideals and that it could always encourage parish activities.

Much the same answers were given by parents. A few ideas added, however, were that Foyer-Ecole could help form Christian leaders, encourage the study of religion, help understand the necessity of certain virtues, and create a closer union among all educators--parents, teachers, and parish priest. It could also help create deeper moral convictions. Foyer-Ecole would make parents better parents, teachers better teachers, and consequently, children better children.

The fourth question asked respondents to add any suggestions for the benefit of Foyer-Ecole in the future. Only 12 lay teachers, 12 religious teachers and 50 parents added suggestions.

Most of the suggestions overlapped. A few of the most mentioned were: Foyer-Ecole needed more enlightened leadership; it should have dealt more with school problems; it was sometimes very difficult to assist at meetings in rural areas; some discussion questions were above our intellectual level; teachers discussed very erudite topics and did not take into consideration the lack of education of parents, and thus discouraged assistance at meetings; it was regrettable that religious teachers could not remain for refreshments as it is then that parents could discuss school problems more intimately with them; we would have liked to have a president who was interested enough in organizing good programs; we should have liked more publicity for Foyer-Ecole--by radio, television, newspapers, and at church; there should have been more understanding between teachers and the parish priest at meetings; more

discretion should have been used during the discussions along with a more frank and friendly atmosphere; the discussion topic should have been explained more clearly; adolescent problems should have been discussed more often than that of younger children; there should have been a better understanding amongst the members of the clergy, the ACFC, the AFCIS, and French Catholic authorities as to the importance of Foyer-Ecole. Finally, many members did not know enough French to discuss with profit in this language.

Four respondents remarked that they hoped Foyer-Ecole would continue to function as it had in the past in their localities as they felt it was a profitable association.

TABLE XXVI

DISTRIBUTION OF RESPONSES REGARDING MEANS OF REMEDY

	Rank Orders Assigned By		
	Teachers Religious	Lay	Parents
(d) Well organized, dynamic interesting meetings	1	5	1
(e) Particular community needs emphasized	2	4	4
(b) Programs based upon definitely-stated objectives	3	1	2
(1) Special meetings for certain occasions or for special grade groups	4	14	5
(f) Reasonable form of democracy stressed	5	8	12

TABLE XXVI (continued)

	Rank Orders Assigned by		
	Teachers Religious	Lay	Parents
(j) Competent guest speakers invited	6	13	5
(h) Some entertainment from time to time	7	12	9
(c) Discussion (Forum, question box, etc.)	8	6	3
(a) Varied programs	9	9	7
(i) Special texts studied	10	10	13
(o) Tactful publicity committee to win over members	11	2	6
(g) Pupils taking part in programs sometimes	12	3	10
(k) Responsibilities distributed	13	7	5
(n) Agreeably arranged assembly room	14	11	14
(m) Special invitations	15	15	8

SUMMARY

Frequency

The majority of respondents preferred 7 or 8 meetings per year.

Length

Religious and lay teachers preferred meetings to be from one and one-half hours to two hours in length, while parents preferred them to be from two to two and one-half hours.

Time

All groups preferred that meetings be held in the evening. Parents and lay teachers prefer Wednesday, while religious teachers would have liked them to be on Wednesday or Friday.

Place

Lay teachers liked meetings to be held in the auditorium, while religious teachers preferred the classroom. Twenty-five per cent of parents preferred the classroom and 31 per cent the auditorium.

Attendance

All groups preferred that only Catholic French-speaking adults attend, although a fair number felt that all adults who understand both languages should attend.

Leadership

Lay teachers preferred that the principal of the school lead, while religious teachers felt that it should be an informed parent. Parents would have liked the leading to be done by the parish priest or his appointee.

Procedures

Procedures whose import is determined in terms of their efficiency in securing the ideals of the majority of the respondents, and which these respondents would have liked to take place usually were: programs should be held on a regularly specified day and time should be varied in nature, begin with a prayer, be attended only by people of French ethnic

origin and be conducted in the French language; there should be teachers on the executive and a parent should be chairman; school boards and principals should be consulted before matters concerning the administration of schools are to be discussed, and the pastor should be consulted on religious matters to be dealt with at the meetings.

Significant practices that the majority would have liked to take place sometimes were: Foyer-Ecole should encourage pupils and teachers; teachers should plan the contents of meetings; guest speakers should be invited to lecture on educational topics.

The majority had no wish that a teacher be chairman; they seldom preferred that the parish priest or his appointee plan the meetings. There was no agreement as to the frequency with which there should be a master of ceremonies apart from the chairman.

Substance

Practices of greater import that the majority would have liked to take place usually were: that meetings--each of which should be a part of a larger program--should have a Catholic atmosphere, be planned to give teachers the opportunity to explain the work done by the pupils, and to guide parents with regard to leisure time: meetings should develop a better comprehension of the child; they should enable educational problems to be discussed in the light of a Catholic philosophy, and that Foyer-Ecole should do something to influence trustees to hire Catholic and French-speaking teachers.

Significant practices that respondents would have liked to occur sometimes were: French vocabulary and language problems should be studied;

current school problems such as centralization and bus service should be dealt with; sex education should be discussed; meetings should also deal with cultural and scientific topics; discussion should sometimes be strictly religious; use should be made of films and Foyer-Ecole should raise funds for school purposes.

Respondents thought that the personal problems of teachers and parents should never be dealt with.

Desired Outcomes

Members considered that Foyer-Ecole could be more helpful by developing through study a better understanding of children; that it could help bring parents and teachers together thus creating friendliness and understanding with regard to school and educational problems and also that it could make members appreciate Catholic ideals in education.

Remedy

To achieve these aims members thought there should be study and discussion at meetings from books on Catholic child training and education, that parents and teachers should be led to read more and to think more in the line of Catholic philosophy, psychology and education, and that they should study what could be done in the home to create more Catholic convictions and a Catholic way of thinking.

To excite the interest of members programs should be based on definitely stated objectives, meetings should be well-organized and interesting, and particular community needs should be emphasized.

CHAPTER V

A COMPARISON OF WHAT SHOULD BE DONE WITH WHAT IS BEING DONE

In this chapter the writer attempts in general descriptive form to compare the results of Chapter III with those of Chapter IV. These will be compared under the following aspects: present practices, benefits and shortcomings.

I. COMPARISONS OF PRACTICES

Sections B of Questionnaires I and II, respectively, required respondents to report on current practice and desirable practice on the following topics concerned with Foyer-Ecole meetings. The following paragraphs compare present practices with the desirable practices suggested by respondents to questionnaires.

Physical Aspects

Frequency. Parents would like to have seven meetings per year, while teachers prefer eight times a year. This agreed with the actual practice of seven or eight times a year.

Length. Teachers were of the opinion that meetings should be from one and one-half to two hours in length, while parents preferred longer meetings, from two to two and one-half hours in length. At present meetings are from two to two and one-half ours in length in the majority of localities.

Time. Respondents of all categories agreed that meetings should be held in the evening. This concurs with present practice. Parents preferred having meetings on Wednesday, while teachers varied in their opinions. The majority of respondents, however, favored Wednesday. Second in choice came Tuesday and Thursday. This agreed with practice.

Place. The greater majority of parents and teachers preferred having Foyer-Ecole meetings in a classroom. This concurs with present practice in the majority of localities.

Attendance. The majority of respondents, parents and teachers alike, would have liked only French-speaking adults to attend Foyer-Ecole meetings. This, too, concurs with practice. The significant finding was, however, that minority respondents preferred this characteristic of Foyer-Ecole meetings to change.

Leadership. Lay teachers would have liked to see the principal of the school lead or encourage Foyer-Ecole activities. Religious teachers preferred that an informed parent do this. Parents preferred to have the parish priest lead. Present practices vary, with the principal often leading and encouraging the movement.

Procedure

In Section C of Questionnaire I respondents were asked what was the degree of actual procedural practices of Foyer-Ecole meetings in their locality. In the same section of Questionnaire II they were asked to state to what degree they would like to see such procedures practised.

The majority of respondents desired that the following practices of procedure usually take place and all are observed in actual practice. Meetings should be held on a regularly specified day and time; a parent should be chairman; refreshments should be served at meetings; programs should be conducted in the French language only; meetings should begin with a prayer; there should be teachers on the executive; meetings should be informal; the program committee should plan meetings; Foyer-Ecole should sponsor activities such as graduation; principals should be consulted before matters involving the internal administration of the school are discussed; the pastor should be consulted on religious matters to be dealt with at meetings; records of all meetings and activities should be kept; parents and teachers should attend all meetings; an agenda should be prepared in advance of the meeting; the study guide and questions prepared by the founder of Foyer-Ecole in Saskatchewan should be used, and finally, programs should be varied in nature.

Contrary to actual practice, respondents wished that school boards be consulted before matters involving administration were discussed. They also suggested that other records such as scrap books, photos and newspaper clippings should be kept.

Respondents suggested that a number of procedures be used occasionally; that a teacher be chairman; that teachers be generally more active as members; that children prepare presentations for meetings and that guest speakers be invited occasionally to give talks.

It is usual at present for teachers to plan the contents of meetings but respondents thought that this practice was overdone.

Although, at present, the parish priest never plans the contents of meetings, respondents suggested that he or his appointee do so sometimes. Similarly, although Foyer-Ecole at present never encourages teachers by public recognition, respondents thought that Foyer-Ecole might properly do so on special occasions.

Program

In Section D of Questionnaire I respondents were asked to describe typical programs conducted by Foyer-Ecole. In the same section of Questionnaire II, they were asked to suggest the types of programs they would have preferred.

Respondents desired that each program be part of a long-range plan and suggested that, at present, individual programs have little relationship to one another. They also wished to increase emphasis on Catholic thought by discussing problems in the light of Catholic philosophy. They wished programs to develop a better comprehension of the child, to create a spirit of friendship between members of the parish, and to solve the problems of teenagers.

The following practices should be considered more frequently: current problems should be dealt with, such as bus-service centralization; French vocabulary and language problems should be studied; Foyer-Ecole should raise funds for audio-visual aids, for games, for Catholic and French libraries, and for films.

II. BENEFITS

In Section E of both Questionnaires I and II, respondents were asked to place in order of importance how they thought Foyer-Ecole had been helpful in the past and how they thought it could be more helpful in the future. The writer compares the results of responses here.

There was general agreement between reports concerning actual practice and those of desired practice on first, second and third choices, as well as what should be ranked last. For all others there was no agreement.

Parents and teachers placed as first, second and third, respectively: Foyer-Ecole should be more helpful by making members appreciate Christian and Catholic ideal in education; it should create more friendliness and understanding with regard to school and educational problems; it should develop, through study, a better understanding of children. Although reports indicate that Foyer-Ecole has already been helpful in these areas, the inference is that it could improve along these lines.

According to reports, the manner in which Foyer-Ecole has been least helpful is in creating convictions as to the necessity of maintaining French culture. Respondents indicated that they would like this to be stressed more, although they disagreed on how much more emphasis should be accorded to it. Religious teachers ranked this item as ninth in importance, while lay teachers placed it seventh. Parents placed more emphasis on this item than did either of the other two groups. They placed this item as sixth in importance.

Specific Means Used to Yield Such Benefits

In Section F of both Questionnaires I and II, respondents were asked to state in order of importance the means used in the past to harvest benefits from Foyer-Ecole and the means, in their opinion, that should be used in the future.

All groups agreed that the most serious shortcoming of Foyer-Ecole was lack of interest. This was also placed first and second, by various groups, as the fault to be avoided in the future. All respondents agreed moreover, that too much time is spent on social activities. Both parents and teachers stated that a serious limitation was that topics discussed were beyond the understanding of members. Respondents strongly implied that this condition should be a matter of concern.

SUMMARY OF CHAPTER V

Physical Aspects

Number. Seven or eight times a year is the reported actual as well as desired practice.

Length. In most localities meetings are from two to two and one-half hours in length. Teachers desired meetings of from one to one and one-half hours, while parents desired meetings of from two to two and one-half hours.

Time. Reports were that meetings are and should be held in the evening. They are usually on a Wednesday.

Place. Meetings are held in a classroom mostly. Lay teachers and parents liked the school auditorium, while a fair number of parents

and the majority of religious teachers preferred that meetings be held in a classroom.

Membership. All groups reported that French-speaking adults only should attend meetings. This agreed with actual practice.

Leadership. Actual practice varied on this point as did opinions concerning who should lead and encourage the movement most often.

Benefits

There was a large measure of agreement that Foyer-Ecole has been helpful but could be still more helpful in the following areas: it could make members appreciate Christian and Catholic ideals in education; it could develop, through study, a better understanding of children. The means most used to attain this was to organize discussion groups, and to have a "question box" followed by discussion. Respondents stated, however, that they desired discussion to be used only after a study of subjects to be discussed had been undertaken.

CHAPTER VI

A COMPARISON OF AUTHORITIES' OPINIONS WITH THAT OF THE POPULAR GROUP

This chapter is intended to outline the broad areas of agreement and disagreement between the opinions of authorities and those of the popular group. For the purposes of this chapter the term "authorities" refers to ecclesiastical authority only.

There is marked agreement between the popular group and authorities on many points. Some matters of practices, general organization and aims were considered of greater import by the authorities than by the popular group. This chapter will attempt, therefore, to treat both consensus and disagreement.

I. PRACTICES

Physical Aspects

All groups thought that there should be seven or eight meetings per year, that meetings should last from one and one-half to two and one-half hours, that they should be held in the evening preferably on a Wednesday, in a classroom, and that Catholic French-speaking adults should attend.

One authority, in answering the questionnaire, said that teachers and parents should meet frequently enough to influence each other as well as study together with profit the work of experts in child psychology. Two authorities felt that meetings should be of small groups of parents

and teachers and should at times be held in the homes of parents.

Procedure and Program

Members preferred that refreshments should usually be served at meetings. Authorities, however, felt that this should be done sometimes only. Their argument was that if there is a lunch served, it should be simple, easy to serve, and not too costly; this would prevent preparation of lunches degenerating into cooking competitions between groups of ladies in the locality, thus creating less interest in the meeting and detracting from the main aim of the association.

Authorities disagreed that school boards and trustees should be usually consulted before dealing with the administration of the school. This, they thought, should be done sometimes only. Parents, they said, were more directly responsible for the education of their children, and were under obligation at times to restrain boards from unwise extremes, as they were also under the obligation of encouraging indolent boards.

Members felt that teachers should sometimes plan the contents of meetings, and should act as chairmen of Foyer-Ecole on occasion.

Authorities were of the opinion that this should be done but rarely. Parents, they felt, came to depend too much upon professional help and, as a result, tended to become inactive members.

Members were of the opinion that all teachers and parents should usually attend all meetings. One authority stated:

It is a serious error to suppose that all parents and teachers should become members and attend Foyer-Ecole meetings regularly. There would be an advantage in beginning with only a few parents and teachers. This would be a means of creating a team spirit, good habits of work, study and organization. It would also be a way of forming better leaders and then it would be easier for

this small group to transfer from study to action, that is to concrete realization of Foyer-Ecole aims. After some time of intense organization and work such a group would be ready to lead and admit other members.

Both groups agreed that personal problems should never be discussed at Foyer-Ecole meetings. It was interesting to note, however, that one authority remarked that the fear of touching problems termed "personal" often prevented members from stressing realities. It tended to cause members to deal superficially with vital educational problems.

II. GENERAL ORGANIZATION AND AIMS

Members did not entirely agree as to what should be the main aim of the organization. As can be noted in "Desired Outcomes" of Chapter IV, parents placed first in order of importance that Foyer-Ecole should bring parents and teachers together, thus creating friendliness and understanding with regard to school and educational problems.

This aim was placed second in importance by authorities. The latter stated that the main aim is to equip parents and teachers for their roles as French Catholic educators. This main aim, authorities stated, implied intellectual, spiritual and moral formation along with daily asceticism, and a total giving of oneself for the good of the child.

Authorities suggested special measures to accomplish the above aims: parents and teachers must study Christian principles in education and must try to develop all the human potentialities of the child including the mother tongue. Programs should be within the capacities of members, should be informal, well-planned and aimed at developing a

better "entente" between parents and teachers, and a greater appreciation for Catholic education of children.

The popular group and authorities agreed that Foyer-Ecole should not spend too much time on activities termed "social." Authorities advised that rather than add to activities, measures that were more efficacious should be adopted.

Another authority, in answering the questionnaire, advised that members should aim less high if they wish to accomplish something. They should study topics within their capacities and topics that were not too abstract. Still another advised having a program of study susceptible to local action.

At the end of Questionnaire I, Section I, respondents were asked to make any general remarks that they wished to make concerning Foyer-Ecole. Some members stated that the parish priest in their locality did not show enough interest in the movement and did not encourage it enough. Authorities advised that the parish priest follow the movement closely at the beginning because his guidance was more important then. This, they said, should diminish as soon as members, especially parents, are capable of carrying out their responsibilities. Afterwards, the priest must act as moral guide, but not direct activities.

It was in the light of the above comparisons that the writer drew forth the conclusions set forth in Chapter VII.

CHAPTER VII

CONCLUSIONS AND RECOMMENDATIONS

The writer had two purposes in mind when planning this study. These were: (1) to investigate the activities of Foyer-Ecole in Saskatchewan with a view to discovering their present effectiveness, and (2) with the help of opinions from authorities and members to decide what measures should be taken to derive more benefit from the association.

The study revealed important areas of success as well as those in need of improvement.

It was found that Foyer-Ecole has been worthwhile for the following reasons:

- (1) According to reports, Foyer-Ecole had, during the short time of its existence, helped home, school, and Church.
- (2) Most members had a fairly clear idea as to what should be the aims and outcomes of the association.
- (3) Most meetings had a Christian atmosphere, of a French Catholic mentality.
- (4) In most localities meetings had created understandings between teachers and parents with regard to school problems.

Suggestions for improvement concentrate mainly around aims, on the one hand, and the solving of various problems on the other.

In their reports, authorities, as well as members, clearly implied that Foyer-Ecole should have the following aims:

- (1) It should aim at being a school of formation for Catholic French-speaking parents and teachers.
- (2) It should develop more "entente" among members of home, school and Church.

The Denver Chapter,¹ stated that "parents remain primarily responsible for their childrens' spiritual, intellectual and personal development." This authority goes on to say that "teachers spend years in preparation for their task of teaching children." Parents, also, have an obligation to prepare themselves for their broader role as teachers of their children. "Pius XII," continues the Denver Chapter, "admonishes parents of the world that they have an obligation to read and study in order to create an intellectual climate in which families can develop spiritually, culturally and physically." Foyer-Ecole can be of help here. The study revealed that all groups saw this general objective as being compatible with the aims of Foyer-Ecole.

The study also revealed that Foyer-Ecole has some problems that should be solved to some extent in the future.

First of all, there was a decided lack of interest due to the fact that discussions were too erudite in nature. Programs were often geared above the experiences of members. As a result, parents especially were reluctant to participate.

¹Ibid., p. 5.

Also, there was a lack of efficient and enlightened leadership. This resulted in the same members having to do most of the work, and consequently, in a lack of planning.

A third problem related to the need for better group dynamics. It was interesting to note that Osborne² stressed the question of leadership and successful discussion in parent-teacher groups. He said that "lay leaders," that is, parents who had done no formal study of child development or family relationships, could serve as very effective leaders. Foyer-Ecole does not make enough use of lay leadership. It depends too much upon the clergy, and upon religious teachers. The role of the school in encouraging and in initiating parent discussion groups is an important one.

II. RECOMMENDATIONS

After having gathered the opinions of members and of authorities, the writer recommends that some new measures be taken so that the association be of more benefit to members, that a few Foyer-Ecole practices be continued and improved, and that there be a re-statement of aims.

First of all, some new measures are advisable in order to derive more benefit from Foyer-Ecole:

1. Foyer-Ecole should have both a Diocesan and a local program.

²Osborne, The Parent-Teacher Partnership, Bureau of Publications, Teachers' College, Columbia University, New York, 1959, p. 6.

2. A Diocesan chaplain or animator should be chosen.

3. The Catholic ideal should become more and more appreciated.

This could be accomplished by more discussion and study, at the popular level, in the field of Catholic philosophy, and child psychology and education. More efforts should be made towards the personal sanctification of members through positive assistance in transfer of discussions into practice in daily life.

4. Plans should be made for more lay leadership in the field of Catholic education.

5. The Foyer-Ecole Association should deal with educational problems on a practical level rather than to try to enter the field of Catholic action.

6. Foyer-Ecole should begin with a small group of interested members and then gradually enlarge. In this way lay leaders could be trained more easily and more efficiently to take over later.

Secondly, the writer recommends that certain practices be continued and improved. These are:

1. Parents and teachers should meet frequently enough to accomplish the aims of Foyer-Ecole.

2. Meetings should not be too long.

3. Meetings should be held on a day most suitable to the majority.

4. Meetings should be under the guidance of the Church.

5. Catholic French-speaking adults should attend the meetings.

6. Good group dynamics should be developed--careful planning, judicious choice of executive members, distribution of duties, good records kept and varied programs organized.

7. Meetings should be planned to develop the potentialities of the members.

Finally, a restatement of aims is essential. As one authority said, words such as "understanding" and "interest" should be omitted. These were criticized as being shallow and artificial.

The aims could now be stated as follows:

- (1) To equip parents and teachers better intellectually, spiritually, and morally, so that they might more adequately fulfill their role as French Catholic educators.
- (2) To promote more co-operation among family, school and Church.

It is remarkable that these aims, like those of the national movement but unlike those of the present body in Saskatchewan, contain no separate aim as to preservation or fostering of French language culture. Although parents marked the necessity of maintaining French culture, authorities felt that the French element must be subservient to the welfare of the child and the study of Catholic educational principles. However, authorities do agree that parents and teachers must try to develop all the human potentialities of the child including the mother tongue, the mastering of the latter being sometimes quite essential to the complete fulfilment of his personality.

To sum up, if these recommendations were carried out, Foyer-Ecole meetings would prove more profitable, more enjoyable, and more in line with the needs of the French Catholic minority group in Saskatchewan.

BIBLIOGRAPHY

BIBLIOGRAPHY

- Bovey, The French Canadians Today, J. M. Dent & Sons, 1938.
- Bryce, George, A Short History of the Canadian People, Sampson Low, Marston & Co., 1914.
- Bulletin de la Federation interprovinciale des associations foyer-ecole de la langue francaise, Le Foyer Ecole Canadien, 107, rue Wurttemberg, Ottawa.
- Bulletin du Mouvement catholique des "Parents et Maitres" de langue francaise du Canada, Le Foyer-Ecole Canadien, 74 Marlowe Crescent, Ottawa 1.
- Butterworth, J. E., The Parent-Teacher Association and Its Work, The Macmillan Co., 1929.
- Cleveland, E., If Parents Only Knew, W. W. Norton and Company, Inc., New York, 1929.
- Corcoran, T. J., cited by W. J. McGucken, S. J. in The Philosophy of Catholic Education, The American Press, New York.
- Cuber, J. F., Sociology, A Synopsis of Principles, Appleton Century Crofts, Inc., 1955.
- Debrumath, L., Bishop Laval, The Makers of Canada, Vol. II, Morang and Co., 1906.
- Denver Chapter, Kappa Gamma Pi, Parents Must be Teachers, National Honor Society of Catholic Women's Colleges, 1236 Milwaukee Street, Denver 6, Colorado.
- Federation of Catholic Parent-Teacher Associations of Ontario, Parent-Teacher Manual, English Catholic Education Association, Toronto 5, 1952.
- Feuilleton de l'ACFC, (Sask.) serie B, numero 4, 1961.
- Foyer-Ecole en Saskatchewan, Constitution, 1957.
- Gross & Zeleny, Educating Citizens for Democracy, Oxford University Press, New York, 1958.
- Hubert, J. Pour nos Foyer-Ecole Acadiens, from Le Foyer-Ecole Canadien, 74 Marlowe Crescent, Vol. II, No. 2.

- Jennings, H., Leadership and Isolation, cited by E. Cross and L. Zeleny in Educating Citizens for Democracy, Oxford University Press, New York, 1958.
- Laplante, A., Les Associations Parents-Maitres, (Translation), Presses de l'Imprimerie Riviere-du-Loup, Enr. 39, rue Jarvis, 1961.
- Miklos, Erwin, A Survey of Staff Meetings in Alberta Schools, Thesis submitted to the Faculty of Graduate Studies, University of Alberta, 1960.
- Osborne, E., The Parent-Teacher Partnership, Bureau of Publications, Teachers' College, Columbia University, New York.
- Paris, Rev. B., Constitution, Le Foyer-Ecole en Saskatchewan, feuillet, (Translation), 1957.
- Paris, Rev. B., Parents and Teachers, Study Outlines and Questionnaires for Foyer-Ecole Associations, Translated by the Brothers of Christian Schools, 1960.
- Penrose, G. H., The Educational Significance of the Home and School Movement, A Thesis submitted to the University of McGill, Faculty of Graduate Studies and Research, 1946.
- Saskatchewan Federation of Home and Schools Inc., Canadian Home and School.
- Selltiz, Jahoda, et al., Research Methods in Social Relations, Henry Holt & Co., 1959.
- Treacy, Rev. G. C., Education--True or False? A Simplified Edition of the Encyclical Divini Illius Magistri, by Pope Pius XI, The Paulist Press, 401 West 59th Street, New York 19, N. Y.
- Vattier, Georges, Essai sur la mentalite canadienne francaise, (Translation), Librairie ancienne Honore Champion, 1928.

APPENDIX I

QUESTIONNAIRE I: FOYER-ECOLE MEETINGS

A. YOUR PRESENT POSITION: (Check one)

Principal Teacher Parent

Number of full-time teachers in your school including the
principal

Grades included in your school

Number of classrooms

Status: Single Married Widowed

Member of a religious order

B. ACTUAL PRACTICES CONCERNING FOYER-ECOLE: TIME, PLACE,
NUMBER, ETC.1. In general, in your locality, how much time is spent in
holding Foyer-Ecole meetings in any one year? (Check one)

5 times a year 7 times a year

Every month except during the holidays 8 times a year

Every month Twice a month

2. What is the usual length of any one meeting? (Check one)Less than one hour 2 to $2\frac{1}{2}$ hours1 to $1\frac{1}{2}$ hours $2\frac{1}{2}$ hours and longer $1\frac{1}{2}$ to 2 hours3. When are meetings held? (Check one)

During the day Partly during school

After school hours, (4 p.m.) Vary according to circum-

stances

In the evening

4. On which day of the week are meetings usually held?
(Check one)

Monday Tuesday Wednesday

Thursday Friday Sunday

5. Where are meetings usually held?

In a classroom In a town or parish hall

In the school auditorium In home of parents

..... Varies

In classrooms and the auditorium of the school

6. Who attends the meetings?

Catholic French-speaking adults

Catholic French-speaking adults interested in a special grade group at school

Catholic French or English-speaking adults who understand both languages

Catholic French-speaking adults and children

All of the above

7. Who is the "soul" of the movement, or the real leader who encourages most?

The principal of the school

A religious teacher

A lay teacher

An informed parent

The parish priest and his appointee

A diocesan animator or director

C. PRACTICES IN FOYER-ECOLE MEETINGS: (PROCEDURE)

How often are the following practices used in your locality, in connection with Foyer-Ecole meetings?

Check only one blank.

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
1. Meetings are held on a regularly specified day and specified time.
2. Teachers plan the contents of meetings
3. A teacher is chairman.
4. A parent is chairman
5. Refreshments are served at meetings
6. Programs, activities, etc. are in the French language only
7. Meetings begin with a prayer
8. There are teachers on the executive
9. Meetings are informal
10. The program committee plans all meetings
11. The parish priest, or his appointee, plans the meetings
12. Only people of French ethnic origin attend meetings
13. Foyer-Ecole sponsors school activities such as concerts, graduation, school picnics, etc.

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
14. Children prepare presentations for meetings
15. School boards are consulted before matters involving administration are discussed.
16. Principals are consulted before matters involving the internal administration of the school are discussed.
17. The pastor is consulted on religious matters
18. Records of all meetings and activities are kept
19. Apart from a chairman, there is a master of ceremonies
20. Parents attend all meetings
21. Teachers attend all meetings
22. Apart from minutes, other records, scrap books, photos, newspaper clippings, etc., are kept.
23. An agenda is prepared in advance of the meeting
24. Teachers are the most active members
25. The study guide and questions prepared by the founder of Foyer-Ecole in Saskatchewan are used

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
26. Programs are varied in nature
27. Guest speakers are invited to lecture on educational topics
28. Foyer-Ecole has encouraged pupils by giving prizes, honorary mention, etc., for achievement in religion classes and in French
29. Foyer-Ecole has encouraged teachers by public recognition, banquets, honorary mention, etc.

D. PRACTICES IN FOYER-ECOLE MEETINGS: (SUBSTANCE)

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
1. Meetings are held when teachers find it necessary
2. Each meeting is part of a larger program
3. Topics discussed are strictly of a religious nature
4. Sex education is discussed at meetings
5. Vocational problems are dealt with
6. Current school problems are dealt with (bus service, hot lunch, centralization, mixed groups, finances, etc.)
7. Meetings have a Catholic atmosphere
8. Educational problems discussed are in the light of a Catholic philosophy

				106
	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
9. Meetings deal with cultural and scientific problems
10. Meetings are strictly parochial
11. Personal educational problems of teachers and parents are dealt with, discipline of a special child, individual home problems, lack of co-operation of certain parents, etc.
12. Children prepare presentations for meetings
13. Foyer-Ecole endeavours to develop a keen sense of responsibility in parents as to attendance at Mass and the reception of the Sacraments
14. Programs are planned to guide parents with regard to leisure time-movies, reading, T.V., etc.
15. Programs give teachers an opportunity to explain the work done by pupils, their strengths and weaknesses, in a general way
16. Meetings create a spirit of friendliness between members of a parish
17. Foyer-Ecole attempts to solve the problems of teen-agers
18. Foyer-Ecole attempts to bring back parents who have been careless in their religion

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
19. Foyer-Ecole attempts to encourage continued education in Catholic institutes of higher learning
20. French vocabulary and language problems are studied
21. Foyer-Ecole has raised funds for audio-visual aids, games, Catholic and French libraries
22. Use is made of films
23. Foyer-Ecole has supported and helped Church functions, such as building projects, bazaars, attendance, etc.
24. Foyer-Ecole has done something to influence trustees for the hiring of Catholic teachers
25. Foyer-Ecole has used its influence for the hiring of French-speaking teachers

E. HOW FOYER-ECOLE HAS BEEN HELPFUL IN YOUR LOCALITY

Indicate how Foyer-Ecole has been helpful by numbering items in order of helpfulness. Mark 1 in front of the item that you think is the way it has helped the most, 2 for the next, and so on.

- (.....) (a) It has created convictions as to the necessity of maintaining French culture.
- (.....) (b) It has brought parents and teachers together, creating friendliness and understanding with regard to school and educational problems.

- (.....) (c) It has helped the school materially by furnishing audio-visual aids, Catholic and French books, games, etc.
- (.....) (d) It has developed better family life.
- (.....) (e) It has made members appreciate Christian and Catholic ideals in education.
- (.....) (f) Parents, teachers and children, as a result, speak more French.
- (.....) (g) It has developed, through study, a better understanding of children.
- (.....) (h) It has helped to develop leadership qualities and personality.
- (.....) (i) It has helped to create a better parish spirit.
- (.....) (j) It has made teachers more aware of their duties as Catholic educators.
- (.....) (k) It has fostered high ideals of citizenship and patriotism.
- (.....) (l) It has made teachers more aware of the necessity of better teaching and speaking of the French language.

F. SPECIFIC MEANS USED TO HELP YIELD SUCH BENEFITS:

Place a check mark () beside the measure that your association has taken to try to achieve the results mentioned in Section E.

1. We have studied the difficulties encountered in the teaching of religion and have tried to apply some remedy. (.....)
2. We have undertaken special activities to make money to help the school. (.....)
3. We have studied and discussed at our meetings subjects from books on Catholic child training and education. (.....)
4. We have followed the program prepared by the founder of Foyer-Ecole in Saskatchewan. (.....)
5. We have studied the difficulties encountered in the teaching of French and have tried to apply some remedy. (.....)
6. We have studied what could be done in the home to create more Catholic convictions and Catholic way of living (.....)
7. We have made use of a question box, followed by discussion. (.....)
8. We have had friendly socials so that parents and teachers might discuss their educational problems in an informal way. (.....)
9. We have organized small discussion groups to discuss various problems of educational interest (.....)
10. We have invited informed and experienced French Catholic guest speakers (.....)
11. Parents and teachers have been led to read more and to think more in the lines of Catholic philosophy, psychology and education (.....)
12. We have tried to co-operate and encourage the work of such associations as Boy Scouts, Catholic Action, Catholic Women's League, etc. (.....)

G. SHORTCOMINGS OF FOYER-ECOLE IN YOUR LOCALITY

Place a number beside what you would consider the five most serious shortcomings of Foyer-Ecole in your locality. Mark 1 for the most serious, 2 for the next, and so on with 5 for the least of the five.

- (a) Too much time is spent on planning programs. (.....)
- (b) Too much time is spent on money-making projects. (.....)
- (c) Too much time is spent on social activities. (.....)
- (d) Too much time is spent on discussion of religious topics. (.....)
- (e) The same people always conduct the affairs of the association. (.....)
- (f) There is lack of enlightened and efficient Catholic leadership. (.....)
- (g) There is a serious lack of interest. (.....)
- (h) Meetings are too formal. (.....)
- (i) Meetings are too long. (.....)
- (j) There is not enough active participation on the part of members; the same people have to do most of the work. (.....)
- (k) Too much time is spent in discussing rather than studying and applying remedies. (.....)
- (l) Too much work is relegated to the teachers who have little time to attend regularly and to help out. (.....)
- (m) Group dynamics are poor; people do not know how to organize or discuss. (.....)
- (n) Members are not educated enough. (.....)
- (o) There is lack of initiative, devotion, or a desire or incentive to learn. (.....)
- (p) There is not enough interest or leadership on the part of the parish priest or his appointee. (.....)
- (q) Members are too prejudiced against Foyer-Ecole before it has an opportunity to function properly. (.....)

- (r) Parents whose children do poorly in school are reluctant to attend. (.....)
- (s) There is class division amongst the members. (.....)
- (t) The meetings are dominated by the same people. (.....)

H. SPECIAL MEANS USED TO MAINTAIN INTEREST AT MEETINGS

Please mark the five most used means to maintain interest at meetings. (In order of importance, 1 to 5)

- (a) Programs are varied. (.....)
- (b) Particular community needs are emphasized. (.....)
- (c) Programs are based upon definitely stated objectives. (.....)
- (d) Invitations are made by personal visits. (.....)
- (e) Meetings are well organized, made interesting and dynamic. (.....)
- (f) A reasonable type of democracy is stressed. (.....)
- (g) There is some entertainment. (.....)
- (h) Responsibilities are distributed. (.....)
- (i) Discussions are used (open forum, question box, etc. (.....)
- (j) Educational textbooks are studied. (.....)
- (k) Competent guest speakers are invited. (.....)
- (l) Special meetings are held for certain occasions or special grade groups, (High School, Pre-school, Mothers' Day, etc.) (.....)

1. GENERAL QUESTIONS:

1. In general, how has Foyer-Ecole helped you to become a better educator? (Parent or teacher?)

2. In your opinion has the parish and the Church as a whole become better because of Foyer-Ecole?

3. Add any comments you may wish to make.

APPENDIX II

QUESTIONNAIRE II RE: FOYER-ECOLE MEETINGS

(For More Effective Operation)

A. YOUR PRESENT POSITION: (Check one)

Principal Teacher Parent

Number of full-time teachers in your school including the principal

Grades included in your school

Number of classrooms

Marital status: Single Married Widowed.....

Member of a Religious order

B. OPINIONS OF PRACTICES CONCERNING FOYER-ECOLE MEETINGS:
TIME, PLACE, NUMBER, ETC.

1. What do you think should be the usual length of any one meeting? (Check
- one
-)

Less than 1 hour 2 to $2\frac{1}{2}$ hours1 to $1\frac{1}{2}$ hours $2\frac{1}{2}$ hour and longer $1\frac{1}{2}$ to 2 hours

2. In general, how much time do you think should be spent in holding Foyer-Ecole meetings in any one year?

(Check one) 7 times a year

5 times a year 8 times a year

Every month except during holidays Twice a year

Every month

3. When do you think meetings should be held? (Check
- one
-)

During the day Partly during school hours

After school hours
(4 p.m.)

In the evening Should vary

4. On which day of the week do you think meetings should be held?

Monday Tuesday Wednesday

Thursday Friday Sunday

Vary according to circumstances

5. Where do you think meetings should be held? (Check one)

In a classroom In a town or parish hall

In a school auditorium In homes of parents

In both of above according Should vary

to circumstances

6. Who should attend meetings? (Check one)

Catholic French-speaking adults

Catholic French-speaking adults interested
in a special group at school

Catholic English and French-speaking adults who
understand and can participate

Catholic French-speaking adults and children,
according to circumstances

7. In your opinion who should be the "SOUL" of the movement or the leader who encourages most?

The principal of the school

A religious teacher

A parent A diocesan director

The parish priest or his vicar (appointee)

A lay teacher

C. PRACTICES IN FOYER-ECOLE MEETINGS: (PROCEDURE)

Which of the following practices do you think should be used in connection with Foyer-Ecole meetings?
(Check one blank only for each:)

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
1. Meetings should be held on a regularly specified day and specified time
2. Teachers should plan the contents of the meetings
3. A teacher should be chairman
4. A parent should be chairman
5. Refreshments should be served at meetings
6. Activities should be in the French language only
7. Meetings should begin with a prayer
8. There should be teachers on the executive
9. There should be no chairman. (Informal meetings)
10. The program committee should plan all meetings
11. The parish priest, or his appointee should plan the meetings
12. Only people of French ethnic origin should attend Foyer-Ecole meetings

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
13. Foyer-Ecole should sponsor such activities as concerts, graduation, school picnics, field days, etc.
14. School children should prepare presentations for meetings
15. School boards should be consulted before matters involving administration are discussed
16. Principals should be consulted before matters involving the internal administration of the school are discussed.
17. The pastor should be consulted concerning matters of importance especially in the field of religion
18. Records of all meetings and activities should be kept
19. Apart from a chairman there should be a master of ceremonies
20. Parents should attend all meetings
21. Teachers should attend all meetings
22. Apart from minutes and other records, scrap books, photos, and clippings from newspapers should be kept
23. An agenda should be prepared in advance of the meetings

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
24. Teachers should be the most active members
25. The study guide and questions prepared by the founder of Foyer-Ecole in Saskatchewan should be used
26. Programs should be varied in nature
27. Guest speakers should be invited to speak on educational topics
28. Foyer-Ecole should encourage pupils by giving prizes, honorary mentions, etc. for achievement in religion classes and in French
29. Foyer-Ecole should encourage teachers by public recognition, banquets, etc.

D. PRACTICES IN FOYER-ECOLE MEETINGS (SUBSTANCE)

Which of the following practices of substance do you think should be used in connection with Foyer-Ecole meetings, (Check one blank only for each statement).

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
1. Meetings should be held when teachers find it necessary
2. Each meeting should be a part of a larger program
3. Topics discussed should be strictly of a religious nature
4. Sex education should be discussed at meetings
5. Vocational problems should be dealt with
6. Current school problems (bus service, etc), should be dealt with
7. Meetings should have a Catholic atmosphere
8. Educational problems discussed should be in the light of a Catholic philosophy
9. Meetings should deal with cultural and scientific problems
10. Meetings should be strictly parochial

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
11. Personal problems of teachers and parents should be dealt with
12. Children should prepare presentations for the meetings
13. Home and School, as a result of F.E. meetings should try to develop a keen sense of responsibility as to attendance at Mass and the reception of the Sacraments
14. Programs should be planned to guide parents and teachers with regard to leisure time, movies, reading, T.V., etc.
15. Meetings should develop a better comprehension of the child
16. Programs should give the opportunity to teachers to explain the work done by pupils, their strengths and weaknesses, etc.
17. Meetings should create a spirit of friendliness between the members of a parish
18. F.E. should attempt to solve the problems of teenagers
19. F.E. should attempt to bring back parents who have been careless in their religion

	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>
20. F.E. should attempt to encourage continued education in Catholic institutions of higher learning
21. French vocabulary and language problems should be studied
22. F.E. should raise funds for audio-visual aids, games, Catholic and French libraries
23. Use should be made of films
24. F.E. should support and help church functions, such as building projects, attendance, etc.
25. F.E. should do something to influence trustees for the hiring of Catholic teachers
26. F.E. should use its influence for the hiring of French-speaking teachers

E. HOW FOYER-ECOLE COULD BE HELPFUL:

Indicate how Foyer-Ecole could be helpful by numbering items in order of helpfulness. Mark 1 in front of the item you think is the way it could help most, 2 for the next, and so on:

- (.....) (a) Foyer-Ecole could help create convictions as to the necessity of maintaining French culture.
- (.....) (b) It could help bring parents and teachers together, creating friendliness and understanding with regard to school and educational problems.
- (.....) (c) It could help the school materially by furnishing audio-visual aids, Catholic and French books, games, etc.
- (.....) (d) It could help create a better family atmosphere.
- (.....) (e) It could make members appreciate Christian and Catholic ideals in education.
- (.....) (f) Parents, teachers and children, as a result, would speak more French.
- (.....) (g) It could develop, through study, a better understanding of children.
- (.....) (h) It could help develop leadership qualities and personality.
- (.....) (i) It could help create a better parish spirit.
- (.....) (j) It could make teachers more aware of their duties as Catholic educators.
- (.....) (k) It could foster high ideals of citizenship and patriotism.
- (.....) (l) It could make teachers more aware of the necessity of better teaching and speaking of the French language.

F. SPECIFIC MEANS WHICH SHOULD BE USED TO HELP YIELD SUCH BENEFITS:

Place a check mark () beside the measure that your Association should take, in your opinion, to try to achieve the results mentioned in Section E.

1. We should study the difficulties encountered in the teaching of religion and try to apply some remedy. (.....)
2. We should undertake special activities to make money to help the school. (.....)
3. We should study and discuss at our meetings subjects from books on Catholic child training and education. (.....)
4. We should follow the program prepared by the founder of Foyer-Ecole in Saskatchewan. (.....)
5. We should study the difficulties encountered in the teaching of French and try to apply some remedy. (.....)
6. We should study what could be done in the home to create more Catholic Convictions and Catholic way of living. (.....)
7. We should make use of a question box, followed by discussion. (.....)
8. We should have friendly socials so that parents and teachers might discuss their educational problems in an informal way. (.....)
9. We could organize small discussion groups to discuss various problems of educational interest. (.....)
10. We should invite informed and experienced French Catholic speakers. (.....)
11. Parents and teachers should be led to read more and to think more in the lines of Catholic philosophy, psychology and education. (.....)
12. We should try to co-operate with and encourage the work of such associations as Boy Scouts, Catholic Action, Catholic Women's League, etc. (.....)

G. SHORTCOMINGS OF FOYER-ECOLE ASSOCIATIONS:

Place in order of importance what you would consider the most serious shortcomings in an Association of this type. Mark 1 for what in your opinion would be the most serious, 2 for the next and so on to 13 for the least serious.

- (a) Too much time and effort spent on money-making projects. (.....)
- (b) Lack of enlightened and efficient Catholic leadership. (.....)
- (c) Lack of religious convictions. (.....)
- (d) Serious lack of interest. (.....)
- (e) Discussion of too many personal problems. (.....)
- (f) Too much work demanded of teachers. (.....)
- (g) Poor group dynamics; people do not know how to organize or how to discuss. (.....)
- (h) Meetings too long. (.....)
- (i) Members not educated enough. (.....)
- (j) Lack of convictions concerning retention of French culture. (.....)
- (k) The need for such an organization not felt. (.....)
- (l) Prejudices against Foyer-Ecole before it has an opportunity to function properly. (.....)
- (m) No desire to become members because one's children do not succeed at school. (.....)

H. SPECIFIC MEANS TO BE USED TO INTEREST MEMBERS:

Please mark in order of importance the means you think would be the best to use to maintain the interest of members of Foyer-Ecole. Mark 1 for the means you would consider best, 2 for the next best, and so on with 15 for the least important:

- (a) Programs varied. (.....)
- (b) Programs based upon definitely stated objectives. (.....)
- (c) Discussion (Forum, question box, etc.) (.....)
- (d) Well organized, dynamic, interesting meetings. (.....)
- (e) Particular community needs emphasized. (.....)
- (f) Reasonable form of democracy stressed. (.....)
- (g) Pupils taking part in programs sometimes. (.....)
- (h) Some entertainment from time to time. (.....)
- (i) Interesting texts studied. (.....)
- (j) Competent guest speakers invited. (.....)
- (k) Responsibilities distributed. (.....)
- (l) Special meetings for certain occasions or for special grade groups (Graduation, Mothers' Day, Pre-school, High School). (.....)
- (m) Special invitations. (.....)
- (n) Agreeably arranged meeting-room, not always in the same manner. (.....)
- (o) Tactful and kind publicity committee that tries to win over members. (.....)

I. Please answer in the spaces provided below.

1. In general, how do you think Foyer-Ecole should help the teacher?
2. In general, how should Foyer-Ecole help parents?
3. How do you think it should help the parish and the church as a whole?
4. Add any suggestions you wish for the benefit of Foyer-Ecole in the future.

APPENDIX III

QUESTIONNAIRE III: FOYER-ECOLE

(For French Catholic Authorities)

The aims of Foyer-Ecole in Saskatchewan are as follows:

- (1) To promote an attitude of understanding and co-operation between teachers and parents.
- (2) To interest ourselves in the numerous problems of the child.
- (3) To maintain and intensify the French mentality in the home and in the school.
- (4) To bring Catholics to the larger parish communion, and to the Church as a whole.

1. What would you say are the implications of these aims?

2. What special measures would be taken at meetings to try to accomplish these aims?

3. What should be the role of ecclesiastical authority in Foyer-Ecole?

4. What should be the role of the parish priest?

5. What should be the role of the religious teacher?

6. What should be the role of the lay teacher?

7. What should be the attitude of other associations towards Foyer-Ecole and vice versa?

8. What plan should be adopted:

(a) At the national level?

(b) At the provincial level?

(c) At the diocesan level?

9. How should the organization influence relationships between:

(a) Parents and teachers?

(b) Teachers and pupils?

(c) The members of a parish?

10. How could the results of the organization be measured?

11. Would it be possible to organize a Foyer-Ecole Congress?

B29809